GRAMMAR & DICTIONARY

OF

WESTERN PANJABI.

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SUPERINTENDENT, AMERICAN BAPTIST MISSION PRESS, Rangoon.

Messrs. GULAB SINGH & Sons, Mufid-i-'Am Press, Lahore.

GRAMMAR

AND

DICTIONARY

OF

WESTERN PANJABI,

AS SPOKEN IN THE

SHAHPUR DISTRICT

WITH

PROVERBS, SAYINGS, & VERSES,

COMPILED BY

J. WILSON, I. C. S.,

DEPUTY COMMISSIONER.

1898.

Lahore:

PRINTED AT THE PUNJAB GOVERNMENT PRESS,

1898.

TABLE OF CONTENTS.

PREFACE.

THE materials for this Grammar and Dictionary of Western Panjábí were collected by me from time to time during the nine years I spent in the Shahpur District as Deputy Commissioner and Settlement Officer. They were got, not from books or writings, but from the mouths of the people, the speakers being generally illiterate peasants, whose knowledge of their mother-tongue was not corrupted by any acquaintance with grammar. I have confined myself to words and inflections actually used within the boundaries of the Shahpur District, so that this compilation does not pretend to cover the whole field of Western Panjábí.

I have to acknowledge the great assistance given me by my Settlement Clerk, Munshi Mahbúb Alam, whose patient accuracy has been of the greatest use to me. I have also obtained many useful hints from O'Brien's Multáni Glossary, and from Bomford's Notes on the Grammar of Western Panjábí.

September 1898. J. WILSON.

INTRODUCTION.

In the vernacular speech of the inhabitants of the Shahpur District there are many variations from place to place, but all the different dialects belong to the Hindí language, and are called Hindí by the people themselves. They form part of the Panjábí division of Hindí, but as they differ considerably from the dialects spoken east of Lahore, in the country of the Sikhs, they may be classed, along with those spoken to the south, towards Multán, as Western Panjábí, the chief differences between this group and the Eastern or Sikh Panjábí being (1) the frequent use of pronominal affixes, (2) the future in s, (3) the use of a passive in I, (4) a considerable difference in the postpositions and in the vocabulary generally,—Western Panjábí having many common words differing from those used in Eastern Panjábi, and especially making greater use of words of Persian and Arabic derivation, as might be expected of a people who are for the most part Musalmán by religion.

The dialects spoken in the Shahpur District may be further classed into two groups,—(*a*) the dialects of the Plains and (*b*) those of the Salt Range. The principal differences between these groups are that in the Salt Range dialects (1) many nouns in the oblique singular add an e or i to the root, *e. g.*, ghare (house), majjhi (buffalo-cow); (2) the genitive postposition (of) is nã instead of dã; (3) several other postpositions are different, *e. g.*, hã or ãh for nũ (to), thãõ for thũ (from); (4) the ending of the present participle is nã instead of dã; (5) a number of common words are different, *e. g.*, thi for hō (become), ghinn for lè (take), jul for chal (move), hag for sak (be able); (6) there is a stronger tendency towards nasalization of vowels; (7) and a tendency to substitute r for ṇ, *e. g.*, kōr for kôṇ (who), itrā for itṇā. These characteristics are also found in the dialects spoken in the western tahsíls of the Ráwalpiṇdi District as far north as Attock, and probably in the intervening tahsíls of the Jehlam District. This group of dialects is clearly marked off on the west by the very distinct boundary between the Hindí and Pashto languages, which runs a few miles east of the Indus river, and on the south by the hills known as the Salt Range, and perhaps might be classed as a separate group and called Northern Panjábí or the Panjábí of the Plateau between the Salt Range and the Himálaya. These Northern Panjábí dialects are the first of the Hindí dialects met

with after leaving the country of Pashto, and are in some respects the most primitive of the dialects of Panjábí. As already said, the Pashto and Hindí languages do not merge into each other, a Pashto-speaker being as unintelligible to a Panjábi-speaker belonging to a village a few miles off as a speaker of Gaelic or Welsh is to his English-speaking neighbour. In this compilation I have called the dialect spoken north of the Salt Range simply the dialect of the Salt Range, and distinguished words belonging to that dialect by the letter S.

The dialects spoken in the plain portion of the district may be further sub-divided into those spoken between the rivers Jehlam and Chenāb, in what is called the Dōāb, and those spoken west of the Jehlam in the sandy desert called the Thal. The chief differences are that in the Thal (1) ḍ is often substituted for d, *e. g.*, ḍāḍā for dādā (grand-father), ḍē for dē (give), ḍāh for dāh (ten), iḍḍē for idde (hither); (2) ḍ is also substituted for other letters, *e. g.*, mêḍā for mērā (my), ḍēkh for vēkh (see); (3) the present participle ending in transitive verbs is often -āndā or -Indā instead of -ēndā; (4) a number of common words are different, *e. g.*, bēā for hōr (other), ḍāhṛī for mard (man), zāl for zanānī (woman), thōḷā for thōṛā (little), naḍḍhā for nikṛa (small), assā̃ for assī̃ (we), ḍū̃ for dōẽ (two). I have marked words used in the Thal with a T, while words used in the Dōāb are either marked with a D or (as well as words used throughout the district) are left unmarked by any capital letter. There are certain differences between the dialects spoken in the Jehlam Valley, the Bár, and the Chenāb Valley, but they are not of sufficient importance to deserve special notice. The Thal dialects are spoken with a softer accent and with fewer nasals than those of the Dōāb, and the Salt Range dialects are the harshest and most nasal of all. A table of dialectical differences will be found at the end of the Grammar, and will show how very varied (within certain limits) some of the inflections are, and especially those of the auxiliary verb.

The peasantry of the district (who are almost without exception Musalmán) when they can write at all employ the Arabic character. As it is quite unsuited for representing the sounds common in Panjábí, and especially the vowel-sounds, I have adopted the Roman character, and spelled the words as they are actually pronounced by the people. There is sometimes a doubt as to whether a vowel is short or long, as to whether

it is nasalized, and as to whether it is aspirated or not, but these doubts are rarely of any practical importance, and I have in all such cases expressed the word as it sounded to my ear corrected by that of natives who could write it down in the Arabic character.

Prose literature is almost unknown, even the proverbs being generally in verse. Practically the only forms of indigenous literature are the verses composed by local bards (Dūm or Mirāsi) and sung or recited by them on festive occasions. These are of various kinds, such as the sarwār or historical poem, the jass or panegyric, the pôhṛī or epic, the siṭṭh or satire, the marsiā or dirge, the dōhā or dohṛā or rhymed couplet, the ḍhōlā, a poem in blank verse, generally of an erotic nature. Specimens of most of these, together with a collection of proverbs and sayings current in the district, will be found in this volume.

I have given in the Dictionary all the words used in common speech by the peasantry of the district which have come to my notice, including those which are also found in Hindustání or in other dialects of Panjábí, or are taken from Persian or Arabic. I have also, at the end of the Grammar, arranged lists of words of cognate signification in what appears to be a useful form.

As the dialects spoken in Shahpur do not differ greatly from those spoken in the neighbouring districts, I trust this compilation will be found useful by all officers serving in the country between the Ravi and the Indus.

LIST OF ABBREVIATIONS.

Abbreviation.			*Meaning.*
a.	...	...	adjective.
abs.	...	...	absolute.
ag.	...	...	agent.
adv.	...	...	adverb.
aff.	...	...	affix.
Ch.	...	...	Chenāb Valley dialect.
conj.	...	...	conjunction.
c. w.	...	...	construed with.
D.	...	...	Dōāb dialect.
dat.	...	...	dative.
f.	...	...	feminine.
gen.	...	...	genitive.
interj.	...	...	interjection.
interr.	...	...	interrogative.
lit.	...	...	literally.
m.	...	...	masculine.
num.	...	...	numeral.
obl.	...	...	oblique.
pers.	...	...	person.
p.p.	...	...	past participle.
part.	...	...	participle.
pass.	...	...	passive.
pl.	...	...	plural.
poss.	...	...	possessive.
postp.	...	...	post-position.
pres.	...	...	present.
pron.	...	...	pronoun.
pron. aff.	...	...	pronominal affix.
S.	...	...	Salt Range dialect.
s. f.	...	...	substantive feminine.
s. m.	...	...	substantive masculine.
sing.	...	...	singular.
T.	...	...	Thal dialect.
v. a.	...	...	verb active or transitive.
v. n.	...	...	verb neuter or intransitive.
voc.	...	...	vocative.

GRAMMAR.

PRONUNCIATION.

VOWELS.

The vowel-sounds are represented as follows :—

Short—a e è i o ò u.

Long—ā ē ê ī ō ô ū ei ai au.

Vowel-sound.	Pronounced like the vowel-sound in the English word	Example.		Vowel-sound.	Pronounced like the vowel-sound in the English word	Example.	
a	sun, rub	Rabb	(God).	o	post	gohīra	(a lizard).
ā	far, tar	tār	(wire).	ō	toll	sōna	(gold).
e	take	mārea	(struck).	ò	hot	pòndā	(falling).
ē	they, tale	tēl	(oil).	ô	tall, awe	vôhuṛ	(young bull).
è	tell, men	pèr	(foot).	u	full	unn	(wool).
ê	there	ḍhê	(fall).	ū	fool, moor	kūṛ	(lie).
i	till, sin	piṛ	(threshing-floor).	ei	fine, tile	gei-ī	(gone).
				ai	my, sigh	baiṭh	(sixty-two).
ī	steal, mean	pīṛ	(pain).	au	now, owl	kau	(olive).

All these vowel-sounds are frequently nasalized. This sound is represented by a circumflex accent ⌒ placed over the vowel. Nasalization of the vowels is a common feature of Western Panjābī, but varies somewhat from place to place, being most marked in the Salt Range, where vowels are often nasalized, which are not so pronounced in the Bār.

CONSONANTS.

The Consonants may be classed as follows :—

Gutturals ...	k kh g gh ng	Labials ...	p ph b bh m
Palatals ...	ch chh j jh nj	Semi-vowels	y v w
Linguals ...	ṭ ṭh ḍ ḍh ṇ ṛ ḷ	Sibilants ...	s sh z
Dentals ...	t th d dh n r l	Aspirates ...	h <u>kh</u>

The aspirated letters are pronounced with a slight aspiration after the consonantal sound, *e. g.*, kh is pronounced as in *stick-house*, spoken rapidly so as to run the words together; gh as in *gig-house*; ph as in

uphill with no pause between the words. K is pronounced as in *kick;* g has always the hard sound, as in *gig;* ng is pronounced as in *singing;* ch as in *church;* j as in *judge;* nj is a peculiar sound, being the nasal part of the final sound in *singe* with the j sound not completed, *e. g.*, vanj (go) inje (thus).

The linguals are pronounced somewhat as in English, but further back on the palate; while the dentals are pronounced further forward in the mouth with the tongue on the teeth as in Italian. The following words may be given as examples :—

Linguals.		Dentals.	
saṭṭ	(throw).	satt	(seven).
ḍōra	(string).	dōhra	(double).
kaṇ	(outturn).	kann	(ear).
mōṛ	(turn).	mōr	(peacock).
gaḷ	(neck).	gall	(word).

The labials p b m are pronounced as in English, *e. g.*, *pen*, *bend*, *men*.

Y is pronounced as in the English word *yes.* v and w are hardly to be distinguished from each other, the sound they represent being between the English v in *vest* and w in *west*, and really a combination of the two, but sometimes more like a v, and at other times a w. s is pronounced as in the English words *so*, *ass;* sh as in the English words *show*, *ash;* z as in the English words *zest*, *blaze;* h as in the English word *hen*, but when following a vowel it is often so slightly pronounced as to be hardly distinguishable, unless when the word is pronounced with emphasis, *e. g.*, khuh (*well*); kh as the ch in the Scottish word *loch*.

Almost all the consonants are often pronounced after a short vowel with such emphasis as to amount to a doubling of the letter, as in satt (seven), kann (ear).

PARTS OF SPEECH.

There are eight parts of speech, *viz.*, noun, adjective, pronoun, verb, adverb, conjunction, postposition and interjection. There is no article. The indefinite article in English, if emphatic, is sometimes expressed by

hikk (a certain) or kōī (some); and the definite article, if emphatic, by the demonstrative pronoun ē (this) or ō (that), but usually the English article is not expressed in Panjābī.

There are two genders, masculine and feminine; and two numbers, singular and plural.

NOUN AND ADJECTIVE.

Gender.—As a general rule, words which signify males are masculine and those which signify females are feminine, *e.g.*, ghōṛā (horse), is masculine, and ghōṛī (mare) feminine. The only rules that can be given to determine the gender of nouns which signify inanimate objects are these:—

(1). Words ending in -ā or -ā̃, and words of more than one syllable having the letter u in the last syllable are usually masculine, *e.g.*, āṭā (flour), neā̃ (justice), jangguḷ (forest), bāluṇ (firewood), chikkuṛ (mud).

(2). Words ending in -ī or ī, and words of more than one syllable having the letter i in the last syllable are usually feminine, *e.g.*, tallī (palm), kukkiṛ (hen).

Note.—All through the parts of speech and their inflections the sounds a, ā, e, ē u, ō, ò, ô are associated with the masculine gender, and i, ī, è, é, ū, with the feminine.

Formation of gender.—1. The very large class of masculine nouns and adjectives ending in -ā, and past participles in -eā, form the feminine by changing that termination into -ī.

Note.—If the thing signified be an inanimate object, the masculine form generally means a large specimen of the class and the feminine a small one.

Masculine.		Feminine.	
jaṇā	man.	jaṇī	woman.
ghōṛā	horse.	ghōṛī	mare.
lēlā	he-lamb.	lēlī	she-lamb.
vachchhā	male-calf.	vachchhī	female-calf.
changā	good.	changī	
kālā	black.	kālī	
māreā	struck.	mārī	
bēṛā	large boat.	bēṛī	small boat.
būṭā	large plant.	būṭī	small plant.

Note.—Monosyllables in -ēā change this in the feminine into -eiī *e.g.*,—

Masculine.			Feminine.
bēā	T	other	beiī
gēā		gone	geiī
pēā		fallen	peiī
ḍhēā		been given	ḍheiī

2. Where the masculine ends in a consonant, the feminine is sometimes formed by adding -ī, ṛī, ṇī, or if the final consonant be r, by adding ṇī to the masculine—

Masculine.		Feminine.	
lohār	blacksmith.	lohārī	female of the lohār class.
jaṭṭ	peasant.	jaṭṭī	female peasant.
kirāṛ	shop-keeper.	kirāṛī	
dhirkhāṇ	carpenter.	dhirkhāṇī	
kubhār	potter.	kubhārī	
Awāṇ	an Awāṇ.	Awāṇī	
harn	ravine-deer.	harnī	
tittur	partridge.	tittrī	
bāl	boy.	bālṛī	girl.
jātuk	boy.	jātakṛī	girl.
jatt	camel-man.	jattṇī	
naṭṭ	acrobat.	naṭṭṇī	
ḍūm	musician.	dūmṇī	
fakīr	beggar.	fakīrnī	
ẓamīndār	peasant.	zamīndārnī	

3. In a large class of words where a masculine noun of more than one syllable ends in a consonant preceded by u, the feminine is formed by changing the u into i, and if the vowel in the penultimate syllable be ô, it is changed into ê—

Masculine.		Feminine.	
kukkuṛ	cock.	kukkiṛ	hen.
chhōhur	boy.	chhōhir	girl.
vôhuṛ	young bull.	vêhiṛ	heifer.
kachchur	male mule.	kachchir	female mule.
hēkul ṭakhur	} boar.	hēkil takhir	} sow.
ṛanḍuṇ	widower.	randiṇ	widow.

4. A noun or adjective ending in -ī forms its feminine sometimes by changing the -ī into -iṇ, or sometimes by changing the -ī into -eāṇī, and shortening the vowel of the preceding syllable. If the masculine ends in -āī or -āī, the feminine generally changes this termination into -ēṇ—

Masculine.		Feminine.	
mirāsī	bard, musician.	mirāsiṇ	
tēlī	oil presser.	tēliṇ	
musallī	sweeper.	musalliṇ	
kurēshī	Kureshi.	kurēshiṇ	
mushkī	black.	mushkiṇ	
azārī	ill.	azāriṇ	
pāvlī	weaver.	pavleāṇī	
mōchī	cobbler.	mucheāṇī	
māchhī	baker.	machheāṇī	
darzī	tailor.	darzeāṇi	
kāzī	judge.	kazeāṇī	
bhāī	brother.	bhêṇ	sister.
kasāī	butcher.	kasêṇ	
arāī	market gardener.	arêṇ	
pirhāī	drummer.	pirhêṇ	
dhaṇāī	cowherd.	dhaṇêṇ	
sāī	master.	sêṇ	mistress.

Peculiar forms of caste feminines are—

Masculine.		Feminine.
khattrī	shop-keeper.	khatrāṇī
malik	chief.	malikāṇī
nāī	barber.	neāṇī
ājṛī	goatherd.	ajṛāṇī

5. Many common words have the feminine formed from an entirely different root from the masculine, or in an irregular manner—

Masculine.		Feminine.	
peō	father.	mā̃	mother.
puttur	son.	dhī	daughter.
bhrā̃	brother.	bhêṇ	sister.
sôhrā̃	father-in-law.	sass	mother-in-law.
miā̃	holy man.	bīvī	female of the miā̃ class.
mullā̃	priest.	bīvī	female of the mullā̃ class.
seiyad	holy caste.	seiyadzādī	female of the Seiyad caste.
jawātra	son-in-law.	nū̃h	daughter-in-law.
sāhṇ	bull.	gā̃	cow.
uṭṭh	he-camel.	ḍāchī	she-camel.
saḍḍhā̃	buffalo-bull.	majjh	buffalo-cow.
chhattrā̃	ram.	bhēḍ	ewe.
ṭaṭṭū	pony-horse.	ṭêr	pony-mare.
nīlā-kāhlrā̃	black-buck.	mōn	hind.
kônk	hill-partridge (chakōr).	kakk	hen-partridge.
gaddō̃	male donkey.	gaddē̃	donkey-mare.
chhēlā̃	he-goat.	bakrī	she-goat.
bakrā̃	male kid.	paṭṭh	female kid.
ūdhā̃, mirhō̃	} boar.	bhūnḍ, bhōṇ	} sow.

NUMBER.

1. Masculines ending in a consonant or in any vowel except -ā generally make no change in the absolute plural, *e. g.*, ghar (house), dānd (bullock), kā̃ (crow), nāī (barber), peō (father), ṭaṭṭū (pony), mushkī (black).

2. But masculine nouns of more than one syllable ending in a consonant preceded by u change the u into a; and if the vowel in the penultimate syllable be ô, change it into ā—

Singular.		Plural.	Singular.		Plural.
chhōhur	(boy)	chhōhar.	shôhur	(village)	shāhar.
kukkuṛ	(cock)	kukkaṛ.	vôhuṛ	(young bull)	vāhaṛ.
jangguḷ	(forest)	janggaḷ.	pôhur	(watch)	pāhar.

3. Masculines ending in -ā and participles ending in -cā change it in the absolute plural into -ē :—

Singular.		Plural.
ghōṛā	(horse)	ghōṛē.
kuttā	(dog)	kuttē.
changā	(good)	changē.
mārеā	(struck)	mārē.

Exceptions—

bhrā	(brother)	bhrā.
gēā	(gone)	gêē.
pēā	(fallen)	pêē.
bēā	(other)	bêē.

4. Feminines usually form the absolute plural by adding -ã to the singular; if the singular ends in -ā, they add -vã :—

Singular.		Plural.	Singular.		Plural.
bhēḍ	(ewe)	bhēḍã.	dhī	(daughter)	dhīã.
bhêṇ	(sister)	bhêṇã.	changī	(good)	changiã.
gall	(word)	gallã.	mā	(mother)	māvã
billī	(she-cat)	billiã.			
kakk	(female hill-partridge)	kakkã.			

5. Many feminine nouns, especially monosyllables, form the absolute plural by adding -ī or -ũ to the singular—

Singular.		Plural.	Singular.		Plural.
hill	(kite)	hillī.	hanj	(tear)	hanjũ.
akkh	(eye)	akkhī.	khumbh	(mushroom)	khumbhũ
gā	(cow)	gāī.	pīlh	(fruit of vaṇ tree)	pīlhũ.
chhōhir	(girl)	chhōhrī.	tand	(yarn)	tandũ.
majjh	(buffalo-cow)	majjhī			
ṭêr	(pony-mare)	têrī.			
zāl	(woman T)	zālī.			

Irregular—gaddẽ (donkey mare), plural gaddẽ.

CASE.

Absolute Singular.

The absolute form of a noun or adjective is used when the word is in the nominative, and may also be used as an accusative, *e g.*, **ē mērā ghōṛā he** (this is my horse), or **mērā ghōṛā ān dē** (bring my horse).

In all other cases (except in the locative case of certain nouns) the absolute form of the noun or adjective is apt to change into what may be called the oblique form, regarding which the following rules may be given.

Oblique Singular.

(1). Feminines, whatever be their termination, and masculines ending in a consonant, or in any vowel except -ā or -ā̃, usually undergo no change in the oblique singular, *e. g.*, **chhōhir** *f.* (girl), **chūchī** *f.* (chicken), **dānd** *m.* (bullock), **nāī** *m.* (barber), **ṭaṭṭū** *m.* (pony), **changī** *f.* (good), **mushkī** *m.* (black).

Exceptions:—**peō** *m.* (father) becomes **piū**, **mā** *f.* (mother) **māū**, **dhī** *f.* (daughter) **dhīū**, **gā̃** *f.* (cow) **gāī**.

(2). But masculine nouns of more than one syllable ending in a consonant preceded by u (including all infinitives in uṇ) change the u into a in the oblique singular; and if the vowel in the penultimate syllable be ô, change it into â, thus making the oblique singular the same as the absolute plural—

Absolute Singular.		Oblique Singular.
chhōhur	(boy)	chhōhar.
shôhur	(village)	shâhar.
vôhuṛ	(young bull)	vâhaṛ.

(3). The large class of masculine words ending in ā change it into ē in the oblique singular, thus making it the same as the absolute plural—

Absolute Singular.		Oblique Singular.
ghōṛā	(horse)	ghōṛē.
kuttā	(dog)	kuttē.
changā	(good)	changē.

Exception—bhrā (brother) becomes bhrāū.

(4) In the dialect of the Salt Range many nouns, and especially monosyllables ending in a consonant, to form the absolute singular, add to the absolute form an e if masculine, and an i or u if feminine :—

Masculine.			*Feminine.*		
Absolute Singular.		Oblique Singular.	Absolute Singular		Oblique Singular.
ghar	(house)	ghare.	hill	(kite)	hilli.
hal	(plough)	hale.	akkh	(eye)	akkhi.
pèr	(foot)	père.	majjh	(buffalo-cow)	majjhi.
puttur	(son)	puttare.	ṭêr	(pony-mare)	ṭêri.
uṭṭh	(camel)	uṭṭhe.	chhōhir	(girl)	chhōhri.
kirāṛ	(shopkeeper)	kirāṛe.	bhêṇ	(sister)	bhêṇu.

Oblique Plural.

Where the absolute plural ends in ā̃, ī or ū̃, it undergoes no change in the oblique form. In all other cases the oblique plural is formed by adding ā̃ to the absolute plural; but in masculine nouns if the absolute plural ends in any vowel, whether nasalized or not, except e, a w is inserted :—

Absolute Plural.		Oblique Plural.	Absolute Plural.		Oblique Plural.
māwā̃	(mothers)	māwā̃	ghar	(houses)	gharā̃.
gāī	(cows)	gāī	dānd	(oxen)	dāndā̃.
gallā̃	(words)	gallā̃	kutte	(dogs)	kutteā̃.
change *m.*	(good)	changeā̃	ghōṛe	(horses)	ghōṛeā̃.
changīā̃ *f.*	(good)	changīā̃	bhrā	(brothers)	bhrāwā̃.
			nā̃	(names)	nā̃wā̃.

Exceptions :—peō (fathers) makes pēwā̃, jô (barley) jawā̃, ḍhēr (many) dhērnā̃, habba (all) habbnā̃, hikk (some) hikknā̃.

THE AGENT CASE.

The agent case, used of the subject when the verb is a transitive verb in a tense expressed by the past participle and its compounds, is in all cases the oblique form of the noun without any termination.

piū kītā	the father did it.	**kuttē kītā**	the dog did it.
puttar kītā	the son did it.	**kutteā̃ kītā**	the dogs did it.

THE GENITIVE CASE.

The genitive case is formed by adding to the oblique form the post-position **dā**, which resembles the *'s* in English, but converts the noun into a sort of adjective declined like an adjective in ā, so as to agree with the following or governing noun in gender, number and case :—

Post-position of Genitive.		*Number and case of following noun.*
Masculine.	Feminine.	
dā	**dī**	Absolute singular.
dē	**dī**	Oblique singular.
dē	**diā̃**	Absolute plural.
deā̃	**diā̃**	Oblique plural.

Examples.

jaṇē dā ghōṛā	the man's horse.	**jaṇē dē ghōṛē**	the man's horses.
jaṇē dē ghōṛē dā.	of the man's horse.	**jaṇē deā̃ ghōṛeā̃ dā**	of the man's horses.
jaṇē dī ghōṛī	the man's mare.	**jaṇē diā̃ ghōṛiā̃**	the man's mares.
jaṇē dī ghōṛī dā.	of the man's mare.	**jaṇē diā̃ ghōṛiā̃ dā.**	of the man's mares.

Note.—In the Salt Range dialect, the post-position of the genitive is **nā̃ nē̃ neā̃ nī niā̃.**

THE DATIVE CASE.

The dative case, which may also be used as an accusative, is formed by adding the post-position nū̃ to the oblique form.

Examples.

ghōṛē nū̃	to the horse.	ghōṛeā̃ nū̃	to the horses.
ghōṛī nū̃	to the mare.	ghōṛiā̃ nū̃	to the mares.

Note.—In the Salt Range dialect, the post-position of the dative is hā̃ or ā̃h.

THE LOCATIVE CASE.

The locative case means *to, at,* or *in,* a place or time. It is formed as follows :—

(1). A masculine in ā changes the ā into ē, *e.g.,* Khūṛē at Khūṛā; Chōhē, at Chōhā; rōṭi-vēlē, at breakfast-time.

(2). A masculine noun in the singular ending in a consonant either remains unchanged, or adds e or i to the root; or if it ends in a syllable containing a short u it changes the u into i, and if the preceding vowel be ô changes it into ê.

Examples.

ghar gēā	he has gone home.	ātiṇ beiṭhī	she sat in the spinning-bee.
Amb pēā or Ambi pēā.	he is at Amb.	shêhir rehā	he stayed in the village.
jangiḷ gēā	he has gone to the janguḷ.		

(3). A masculine in the plural takes ẽ or ĩ as the locative termination, *e. g.,* Rājaṛẽ, at or to Rājaṛ; gharẽ or gharĩ, in their houses; hatthẽ, by his hands; Uttirāvẽ, at Uttirā; Rā̃vī, at Rā̃; Wā̃ī, at Wā̃; dopāhrĩ, at noon.

(4). A feminine takes ĩ as the locative termination; *e. g.,* rātĩ, at night; tehsīlĩ, at the tehsīl; zabānĩ, by word of mouth; masitĩ, in the mosque; zōrĩ, by force.

THE VOCATIVE CASE.

(1). A masculine in the singular makes the vocative by adding ā to the oblique form, *e.g.*, ê sachcheā Rabbā, O true God; putrā, O son; bachṛā, darling; sūrā, you pig; O Jahān Khānā, O Jahān Khān; ê mārkeā, O Assembly. Exceptions are pūā and bābū, O father.

(2). A feminine in the singular makes the vocative by adding ē to the root, *e g.*, nī māē, O mother; nī mēriē dhie, O my daughter nī sāwie, O grey mare; nī ranne, O wife.

(3). The plural, whether masculine or feminine, makes the vocative by adding ō or hō to the oblique form; *e.g.*, vê putrā̃ō, O sons; nī dhīā̃hō, O daughters.

POST-POSITIONS.

All post-positions require the word they govern to be in the oblique form—see under the head Post-positions.

Examples.

Examples may now be given of the declension of nouns of various classes:

(1). Masculine nouns in ā

Ghōṛā, horse.

Case.		Singular.		Plural.	
Absolute	...	ghōṛā	a horse.	ghō̃ṛē	horses.
Agent	...	ghōṛē	a horse.	ghōṛeā̃	horses.
Genitive	...	ghōṛē dā	of a horse.	ghōṛeā̃ dā	of horses.
Dative	...	ghōṛē nū̃	to a horse.	ghōṛeā̃ nū̃	to horses.
Vocative	...	ghōṛēā	O horse.	ghōṛeā̃ hō	O horses.

(2). Ordinary masculine nouns ending in a consonant—

Ghar, house.

Absolute	...	ghar	a house.	ghar	houses.
Agent	...	ghar	a house.	gharā̃	houses.
Genitive	...	ghar dā	of a house.	gharā̃ dā	of houses.
Dative	...	ghar nū̃	to a house.	gharā̃ nū̃	to houses.
Locative	...	ghar or ghare	at a house.	gharē̃	in houses.
Vocative	...	gharā	O house.	gharā̃ ho	O houses.

(3). Masculine nouns ending in a consonant preceded by u—

Shôhur, village.

Case.		Singular.	Plural.
Absolute	...	shôhur	shāhar.
Agent	...	shāhar	shāhrā̃.
Genitive	...	shāhar dā	shāhrā̃ dā.
Dative	...	shāhar nū̃	shāhrā̃ nū̃.
Locative	...	shêhir	shêhrē̃.
Vocative	...	shāharā	shāhrā̃ hō.

Note.—Nouns similarly declined are vôhuṛ, a young bull; pôhur, a watch of the day or night; and as regards the last syllable chhōhur, a boy; kukkuṛ, a cock; chikkuṛ, mud; jangul, the jungle; bāluṇ, firewood; chānuṇ, light; ōṛuk, the end, and many others, including all infinitives in uṇ.

(4). Feminine nouns—

Ghōṛī, mare.

Case.		Singular.		Plural.	
Absolute	...	ghōṛī	a mare.	ghōṛiā̃	mares.
Agent	...	ghōṛī	a mare.	ghōṛiā̃	mares.
Genitive	...	ghōṛī dā	of a mare.	ghōṛiā̃ dā	of mares.
Dative	...	ghōṛī nū̃	to a mare.	ghōṛiā̃ nū̃	to mares.
Vocative	...	ghōṛīē	O mare.	ghōṛiā̃ ho	O mares.

Examples of the Salt Range dialect are—

		Masculine—ghar, a house.		Feminine—akkh, an eye.	
Case.		Singular.	Plural.	Singular.	Plural.
Absolute	...	ghar	ghar.	akkh	akkhī.
Agent	...	ghare	gharā̃.	akkhi	akkhī.
Genitive	...	ghare nā̃	gharā̃ nā̃.	akkhi nā̃	akkhī nā̃.
Dative	...	ghare hā̃	gharā̃ hā̃.	akkhi hā̃	akkhī hā̃.
Locative	...	ghar or ghare.	gharē̃.	akkhī	akkhī.
Vocative	...	gharā	gharā̃ hō.	akkhiē	akkhī hō.

DIMINUTIVES.

Diminutives are formed, in the case of inanimate objects, by changing a masculine into a feminine.

Examples.

chappa	a large oar.	chappī	a small oar.
bēṛā	a large boat.	bēṛī	a small boat.
vôhuṇ	a large torrent-bed.	vāhṇī	a small torrent-bed.
būṭa	a large plant.	būṭī	a small plant.

Irregular diminutives are—

billā	a cat.	billungṛa	a kitten.
bannh	a pond.	bannōhṛi	a small pond.
vaṇ	a kind of tree.	vaṇōṭi	a small vaṇ.
vôhuṛ	a young bull.	vahiṛa or va-riṛa	a small young bull.
saḍhā	a male buffalo.	saḍhōrā	a small male buffalo.
paṭṭh	a kid.	paṭhōrī	a small kid.
kuttā	a dog.	katūrā	a puppy.

Collective Nouns.

kutīr *f.*	a pack of dogs.
ātuṇ *m.*	a spinning-bee of girls or women.
chaṛhtal *f.*	a cavalcade.

Contractions.

Names are often contracted, *e. g.*, k͟huddu for k͟hudāyār, Mammu for Muhammad, Hāku for Hākim Khan, Jallu for Jalāl Khan.

Extended Nouns.

Nouns and adjectives are sometimes given an extended meaning by an addition or repetition, the initial consonant being often changed into sh, *e. g.*—

dāṇā phakka	grain of sorts.	ukkā pukka / ukk chukk	not at all.
chhaṛa muṛa	quite alone.	ôtrā nikhattra	without child or land.
lakkaṛ shakkaṛ	wood of sorts.	ḍanggar chôkhar	cattle of sorts.
kitāb shitāb	books of sorts.	changa bhala	all right, quite well.
ghōṛa shōṛa	a horse of a sort.		
chôṛ chapaṭṭ	utterly useless.		

Note.—Crops are generally spoken of in the plural, *e. g.*,—

kaṇakā̃ changīan	the wheat is good.
bājre kapīgêin	the bajra is cut.

Adjectives.

Adjectives agree with their nouns in gender, number and case, and generally precede them. The great majority of adjectives end in the termination ā for the masculine, which is changed to ī for the

feminine, and are declined like nouns in ā and ī. If the masculine ends in ī, it is changed into iṇ in the feminine—

Masculine.

Singular.		Plural.	
changā ghōṛā	a good horse.	changē ghōṛē	good horses.
changē ghōṛē dā	of a good horse.	changeā̃ ghōṛeā̃ dā	of good horses.

Feminine.

changī ghōṛī	a good mare.	changīā̃ ghōṛīā̃	good mares.
changī ghōṛī dā	of a good mare.	changīā̃ ghōṛīā̃ dā	of good mares.

Note.—The declension of habbā (all) is peculiar. In the singular it does not alter for either gender or case, and in the plural it is habbē in the absolute case for both masculine and feminine and habbṇā̃ in the oblique form.

Common adjectives are—

vaḍā	big.	nikṛā	little.
buḍhṛā	old.	nikṛā	young.
lammā̃	long.	chhōṭā	short.
uchchā	high.	jhikkā	low.
chāṛā	broad.	sôṛā	narrow.
mōklā	far.	sôṛā	near.
changā	good.	bhêrā	bad.
valī	fair.	māṛā	poor.
sajjā	right.	khabbā	left.
ṭhullā	thick.	patlā	thin.
ākrā	stiff.	ḍhillā	loose.
ḍūghā	deep.	hathālā	shallow.
siddhā	straight.	trēhḍā, ḍinggā	crooked.
		āpuṭṭhā	upside down.
kālā	black.	chiṭṭā	white.
rattā	red.	nīlā	blue.
pīlā	yellow.	sāwā	green, grey.
bhūslā	brown.	hōr	other.
takṛā, trakṛā	strong.	shôhda	weak.
vadhīk	excessive.	kassā	deficient.
mushkī	black (*m.*).	mushkiṇ	black (*f.*).
azārī	ill (*m.*).	azāriṇ	ill (*f.*).
T bẽā̃, other, *obl.* bẽẽ, *pl.* bêe, *obs.* beā̃		beii	other (*f.*).

FORMATION OF ADJECTIVES.

Some adjectives are formed from nouns by the addition of **ā**, or (in the case of nouns signifying time) **ōkā**.

Noun.		Adjective.	
addh	half.	**addhā**	half.
ôkh	difficulty.	**ôkhā**	difficult.
bhukkh	hunger.	**bhukkhā**	hungry.
bhēḍ	sheep.	**bhēḍā**	belonging to the sheep.
bhār	weight.	**bhārā**	heavy.
ajj	to-day.	**ajōkā**	of to-day.
par	last year.	**parōkā**	last year's
chir	a long time.	**chirōkā**	of some time ago.

COMPARATIVE.

The comparative is formed by putting **bhī** (more) before the adjective, *e.g.*, **o bhī changā hē** = that is better.

Sometimes the **ā** is changed into **ērā** to signify comparative degree, but this termination means either "more" or "less."

Examples.

Positive.		Comparative.	
mōklā	far.	**môklērā**	farther.
aggā	ahead.	**aggērā**	farther ahead.
changā	good.	**changērā**	better or rather good.
vaḍā	large.	**vaḍērā**	rather large.
patlā	thin.	**patlērā**	rather thin.
kassā	deficient.	**kassērā**	a little less.

Comparison is also made by the use of the adverbs **vaddh** = more, **ghaṭṭ** = less, or by the use of the post-position **nālõ** = than; *e.g.*, **e us nālõ changā he**—this is better than that.

SUPERLATIVE.

The superlative is formed by making a comparison with "all" (**habbā**), *e. g.*, **e habbnā thõ nikṛā he**—this is the smallest of all. Sometimes, but rarely, the termination **ēra** has a superlative meaning, *e.g.*, **dhāman sāḍī changērī guzrān ē**—the dhāman grass is our best means of livelihood.

NUMERALS.

The numerals are as follows:—

1. hekk or hikk.
2. dōẽ or ḍū̃ T.
3. trê or trāē.
4. chār.
5. panj.
6. chhẽ.
7. satt.
8. aṭṭh.
9. nõ.
10. dāh.
11. yāhrā̃.
12. bārā̃ or bāhrā̃.
13. tērā̃ or tēhrā̃.
14. chôdā̃.
15. pandrā̃.
16. sōlā̃.
17. satārā̃.
18. aṭhārā̃.
19. unnī.
20. vīh.
21. ikkī or ikvī.
22. bāvī.
23. trēvī.
24. chavvī.
25. panjvīh or panjīh.
26. chhabbī.
27. satāvī.
28. aṭhāvī.
29. unattrī.
30. trīh.
31. ikattrī.
32. battrī.
33. tẽtrī or tētrī.
34. chõtrī.
35. põtrī.
36. chhattrī.
37. satattrī.
38. aṭhattrī.
39. untālī.
40. chālī or chāhlī.
41. iktālī.
42. bẽtālī or bētālī.
43. tirtālī.
44. chõtālī.
45. panjtālī or pẽtālī.
46. chhẽtālī or chhitālī.
47. satālī.
48. aṭhtālī.
49. unanja or unwanja.
50. panjāh.
51. ikvanja.
52. bavanja.
53. tirwanja.
54. chōranja.
55. pachwanja.
56. chhiwanja.
57. satwanja.
58. aṭhwanja.
59. uṇaiṭh.
60. saṭṭh.
61. ikaiṭh.
62. baiṭh.
63. trēṭh.
64. chõṭh or chòviṭh.
65. pẽṭh or panjêṭh.
66. chheaiṭh.
67. sataiṭh.
68. aṭhaiṭh.
69. unhattar.
70. sattar or sattir.
71. ikattar.
72. bahattar.
73. tihattar or trihattír.
74. chôrattar or chôhattir.
75. panjhattar.
76. chhehattar.
77. satattar.
78. aṭhattar.

79. uṇāsī.	92. bānawe.
80. assī.	93. tirānawe.
81. ikāsī.	94. chòrānawe.
82. bēāsī or bèāsī.	95. panjānawe or pachānawwe
83. treāsī or tirāsī.	96. chheānawe.
84. chôrāsī.	97. satānawe.
85. panjāsī.	98. aṭhānawe.
86. chheāsī.	99. naṛinnawe.
87. satāsī.	100. sô.
88. aṭhāsī.	200. dō sêe.
89. uṇānawe.	300. trê sêe.
90. nawwe.	400. chār sêe.
91. ikānawe.	1000. hazār.

Declension of Numerals.

The numeral **hikk** (one) is used in the plural with the meaning of "some......others," and takes in the oblique form **hikknā̃**. Several of the numerals have an oblique form, which they take before a noun in the oblique form, and some have an intensive form which they assume when standing by themselves without a noun. They are—

Ordinary.			Intensive.		
Absolute.	Oblique.	Meaning.	Absolute.	Oblique.	Meaning.
dōẽ	dōā̃	two.	dōhẽ	dōhā̃	both.
trê	triā̃	three.	trêẽ	trêhā̃	all three.
chār	chõ	four.	chārē	chavā̃hā̃	all four.
panj	panjā̃	five.	panjē	panjā̃	all five.
dāh	dāhā̃	ten.	dêhe	dāhā̃	all ten.

e. g. **panjā̃ vigghеā̃ dā khēt**—a field of five bighas.

Other forms of Numerals.

Groups are described as follows :—

dahākhā	a ten.	chalihārā	a forty.
vihārā	a score.	saṭhiārā	a sixty.
trihārā	a thirty.	sêkṛā	a hundred.

Peasants generally count by scores, *e. g.*—

panjā̃ utte satt vīhā̃ = 145 (seven score on five).	chhē̃ utte chhē̃ vīhā̃ = 126 (six score on six).
chôdā̃ utte sô = 114 (a hundred on fourteen).	chhē̃ ghaṭṭ chhē̃ vīhā̃ = 114 (six score less six).

Ordinals.

pèhla	first.	panjwā̃	fifth.
dūjā	second.	chhē̃wā̃	sixth.
tījā	third.	sattwā̃	seventh.
chôthā	fourth.		

and so on,—wā̃ being added to make the numeral adjective.

Multiples.

dūṇā	double.	dōē̃ vārī	twice.
triūṇā	treble.	trê vārī	thrice.
chôṇā	four-fold.	chār vārī	four times.
panjūṇā	five-fold.		

Fractions.

pā	a quarter.	pône	a quarter less than.
addh	a half.	sawā	a quarter more than.
munna	three-quarters.	trīā	a third.
pūrā	a whole.	panjwā̃	a fifth.
sawā	one and a quarter.	chhēwā̃	a sixth.
ḍiḍḍh	one and a half.		

PRONOUNS.

The personal pronouns are as follows:—

Case.		*First person.* I Singular.	*Second person.* Thou Singular.	*Third person.* He, she, it. This	That.
Absolute	...	mē̃	tū̃	e or eh	o or oh.
Agent	...	mē̃	tū̃ or tuddh	is	us.
Genitive	...	mērā	tērā	isdā, ihdā	usdā, uhdā.
Dative	...	mênū̃	tênū̃	isnū̃	usnū̃.

		Plural.	Plural.	Plural.	Plural.
Absolute	...	assī	tussī	e, eh, in	o, oh, un.
Agent	...	assā̃	tussā̃	inhā̃	unhā̃.
Genitive	...	asā̃ḍā	tusā̃ḍā or tuhā̃ḍā	inhā̃dā	unhā̃dā.
Dative	...	assānū̃	tusānū̃ or tuhānū̃	inhā̃nū̃	unhā̃nū̃.

Note.—In the third person, **eh** or **oh** is used for 'he,' 'she' or 'it,' according as the person or object spoken of is near the person speaking or at some distance off.

In the Salt Range dialect the personal pronouns are as follows:—

		First person.	*Second person.*	*Third person.*	
Case.		Singular.	Singular.	Singular.	Singular.
Absolute	...	maī	tū̃	e	o.
Agent	...	maī	taī or tuddh	is	us.
Genitive	...	maīḍa	taīḍa	is nā̃	us nā̃.
Dative	...	mā̃h or mêkō	tā̃h, tuddā̃h, têko	isā̃h	usā̃h.
		Plural.	Plural.	Plural.	Plural.
Absolute	...	assī	tussī	in	un.
Agent	...	asā̃	tusā̃	inhā̃	unhā̃.
Genitive	...	asiḍḍā	tusiḍḍā	inhā̃ nā̃	unhā̃ nā̃.
Dative	...	asā̃h	tusā̃h	inhā̃h	unhā̃h.

Emphatic forms of the Agent case of pronouns are **mẽhā̃** (I), **tū̃hẽ** (thou), **assā̃ hī̃** (we), **tussā̃ hī̃** (you), **unāhā̃** (they).

PRONOMINAL AFFIXES.

Very frequent use is made of pronominal affixes, which are added to the end of a word, and signify a personal pronoun. The characteristic letters are as follows:—

Person.		Singular.		Plural.	
First	...	-m	I.	-sē -ahse	we.
Second	...	-i, -ū̃	thou.	-nē -nihe	you.
Third	...	-s,	he, she, it.	-nē	they.

They are used to refer to any gender and to any case, and are connected with the word to which they refer by various vowels, **a, e, i, o, u.**

Examples.

First person singular -m, I or me.

NOMINATIVE CASE.

utthõ ṭureum	I started from there.
utthāĩ suttum	I slept there.

AGENT CASE.

dãnd ḍiṭhum	I saw the bullock.
gã ḍiṭhīm	I saw the cow.
usnũ māream or māreum	I beat him.
utthē khãdum	I ate there.
utthē pītum	I drank there.

GENITIVE CASE.

kufrī gharam or gharhim	Kufri is my home.

DATIVE OR ACCUSATIVE CASE.

kassum or kassim	I have fever.
khêr hõium	If I am well.
na visarsum	it will not escape me.
us māream	he beat me.
je khêr hundī-um tà āṇdus	if I had been well, then I would have come.

Second person singular -ī or ũ, thou or thee.

AGENT CASE.

khãdhā ī	hast thou eaten?
kisnũ māreā ī	whom hast thou beaten?
usdā kamm kitōī	hast thou done his work?
chōrī kitī eī	hast thou committed theft?
dãnd ḍiṭhā ī	hast thou seen the bullock?

GENITIVE CASE.

kē nã ī	what is thy name?
ghar kitthē ī	where is thy house?
us kamm kītōī	has he done thy work?

DATIVE OR ACCUSATIVE CASE.

khêr hõwī	blessings on thee!
kass e ī	hast thou fever?
kē hukm ḍhēo ī	what order has been given thee?
kẽ mārea ī	who beat thee?
marsã ī or marsã ũ	I will beat thee.
ãllāh rāzī hõwī	may God be pleased with you!

Third person singular—s, he, she, it, him, her.

AGENT CASE.

mênũ māreās or māreus	he beat me.
vachchhā jāeā as	she has produced a male calf.
vachchhī jāī is	she has produced a female calf.
rupeia dittā as	he gave a rupee.
rupeie ditte is	he gave rupees.
kamm kītōs	has he done the work?
kē ākheus	what did he say?
gal ākhī is	he said a word.

GENITIVE CASE.

kẽ nã us kē is nã	what is his name?
kufrī ghar us	his home is Kufri.

DATIVE OR ACCUSATIVE CASE.

kass us or kass is	he has fever.
puttur jamā as	a son has been born to him.
dhī jamī is	a daughter has been born to him.
na visarsus	it will not escape him.
mẽ māreās	I beat him.
marsã us	I will beat him.
vanjaṇ dē ōs or dē is	let him go.

First person plural—sē, ahse, issē, we, us.

AGENT CASE.

usnũ mārēa ahsē or isse	we beat him.
dānd diṭhā sē	we saw the bullock.
gã ḍiṭhī sē	we saw the cow.

GENITIVE CASE.

Kufrī ghar ahse *or* hisse	our home is at Kufri.

DATIVE OR ACCUSATIVE CASE.

us māreā ahsē	he beat us.
kass isse	we have fever.

Second person plural—nē, nihe, you.

AGENT CASE.

khādhā nē	have you eaten ?
kisnū̃ māreā ne *or* nihe	whom have you beaten ?
kē ākheā nihe	what did you say ?
chōrī kitī nē	did you commit theft ?
dānd ḍiṭhā nē	did you see the bullock ?

GENITIVE CASE.

kē nā̃ nē	what is your name ?
kehṛā shôhur inhe	which is your village ?
ghar kitthe nihe	where is your home ?
Kufrī ghar ne	Kufri is your home.

DATIVE OR ACCUSATITE CASE.

kass i nihe kass i nēhe	} have you fever ?
kẽ māreā ne *or* nihe	who beat you ?

Third person plural—nē, they, them.

AGENT CASE.

khādhā nē	have they eaten ?
mê nū̃ māreā nē	they beat me.
kē ākheā hē nē	what did they say ?
isnū̃ kiū̃ baddhā nē	why have they bound him ?
usnū̃ phāh cha dittā nē	they up and hanged him.
ḍāhḍā zulm kītā nē	they have done great wrong.
bājrē kappē nē	have they reaped the bājra ?

Genitive Case.

kēhṛā shôhur nē	which is their village?
ghar kitthe nē	where is their house?
Kufrī ghar nē	Kufri is their home.

Dative or Accusative Case.

kass e nē	they have fever.
kass ī nē	they have fever.
mẽ māreā nē	I beat them.

Sometimes, but rarely, a double pronominal affix is used.

Examples.

rupeiā dittēmus	I gave him a rupee.
rupeiē { dittēmus / ditteimis }	I gave him rupees.

Note.—Closely connected with this subject is that of the negative verb with pronominal affixes noted under 'Verbs.'

Interrogative Pronouns.

The interrogative pronoun is as follows :—

kôṇ who? | kē what?

	Masculine and Feminine.		Neuter.
	Singular.	Plural.	Singular and Plural.
Absolute ...	kôṇ	kôṇ	kē
Oblique ...	kẽ	kinhẽ	kis

In the Salt Range the absolute form is kōr—who?

The following table gives the most common pronominal forms :—

Class of Pronoun.	Absolute.	Oblique.	Quantity.	Size.	Likeness.	Share.
Near demonstrative	e (this)	is	itṇa (thus much)	ittī (thus big)	ijehā (like this)	itwā̃ (such).
Far demonstrative ...	o (that)	us	utṇa (as much)	uttī (so big)	ujehā (like that)	utwā̃ (such).
Interrogative, *m. f.*	kôṇ (who ?)	kẽ				
Interrogative, *n.*	kē (what?)	kis	kitṇa (how much).	kittī (how big)	kehā *m.* / kahī *f.* (like what ?)	kitwā̃ (what share).
Interrogative, *adjective*	keh̥ṛā (which)	...				
Relative ..	jehṛa (who)	jis *or* jẽ	jitṇā (as much)	jittī (as big)	jehā *m.* / jahī *f.* (like which)	jitwā̃ (as much).
Indefinite, *m.*	kōī (some, any)	kahī *sing.*				
Indefinite, *f.*	kāī (some, any)					
Indefinite, *pl.*	kēī (some, any)	kināhā̃ *pl.*				
Indefinite, *n.*	kujjh (some, any)					

OTHER PRONOMINAL FORMS.

iho jehā *m.*		the same as this.
iho jahī *f.*		
ōheā jehā *m.*		the same as that.
ōheā jahī *f.*		
ijehā kehā *m.*		so so.
ijahī kahī *f.*		

hikk ... hikk ... some ... others.

The plural oblique form of hikk is hikknā̃.

hōr other.

The word hōrī (*obl.* hōrā̃) is used in the plural in a curious way as a sign of respect for a third person, somewhat like sāhib, *e. g.*—

malik hōrī āiṇ	his honour the malik has come.
malik hōrā̃ ākheā	the malik said.

jehā *fem.* jahī, is used after an adjective to mean 'a little,' 'rather,' *e.* g., chiṭṭa jehā vaṭṭa a whitish stone.

hikko kujjh all the same.

āp, intensified form āpē, self, both in absolute and agent, *e. g.*—

mē̃ āp geā	I went myself.
us āpē kītā	he did it himself.

The genitive form is āpṇā—own, and the locative form plural is āpas vich—among themselves.

ADVERBS.

What may be called the pronominal adverbs are shown in the following table in continuation of the similar table of pronouns:—

Class.	Manner.	Time.	Place of rest.	Direction.	Condition.	Cause.
Near demonstrative	inje (thus) ...	huṇ (now) ...	itthe (here)	idde (hither)	...	...
Far demonstrative ...	unje (so) ...	tā̃, tadā̃, taduṇ (then).	utthe (there)	udde (thither)	tā̃ (then)	...
Interrogative ...	kikuṇ or kiwẽ (how ?)...	kadā̃, kaduṇ (when ?).	kitthe (where ?)	kidde (whither ?)	...	kiū̃ (why)
Relative ...	jikuṇ or jiwẽ (as) ...	jadā̃, jaduṇ (when)	jitthe (where)	jidde (whither)	je (if)	je (because)
Indefinite ...	kiwẽ (some how)	kade, kadāhā̃ (sometime).	kitthe (somewhere)	kidde (somewhither).	...	...

The adverbs of rest are made emphatic by changing the -e into -āī, *e. g.*, itthāī, in this very place, utthāī, in that very place. But kitthāī and kiddāī mean "somewhere or other"; kade kade or kadā̃h kadā̃h "sometimes."

Other common adverbs are—

ADVERBS OF PLACE.

ure, urā̃	hither.	vall	aside.
pare, parā̃	farther off, beyond.	urā̃r	on this side.
nĕṛe	near.	pā̃r	on the further side.
agge	ahead.	mōkḷe	far.
pichhā̃	behind.	aggĕre	farther ahead.
sā̃hmne	in front.	pichhēre	farther behind.
utte, uttā̃h	above.	muḍḍh	close by.
bhẽ	back.	taḷe, taḷā̃h, hēṭh	below.

ADVERBS OF TIME.

aje	as yet.	pachhā̃	in the evening.
ajj	to-day.	is vā̃rī, is phērē	this time.
ajje	this very day.	itwā̃rī, itrōke	this year.
kallh	yesterday.	par	last year.
dēhā̃, bhaḷke	to-morrow.	parā̃r	the year before last.
parsõ, parsū̃	the day before yesterday. the day after to-morrow.	ā̃unde sā̃l	next year.
põd, mōhrā̃, pèhlõ	at first.	aggā̃ndū̃	in future.
vatt, muṛ	again.	nitt	daily.
ōṛik, chhēkiṛ	at last.	sadā̃	always.
		sawēle	early.
		dhammī	at dawn.
		uḍḍho muḍḍho	from the very beginning
		dō pā̃hrī	at noon.

OTHER ADVERBS.

na, nahī	not.	haḍḍō̃	exceedingly, at all.
ukka	quite, thoroughly.	ukka na / mūl na	not at all.
mūl / mūlō̃ / haḍḍō̃	altogether.	bī	also, too.
sarpar / mukarrah / zarūr	certainly.	bhī	more.
		ghaṭṭ	less.
vaddh	more.	sagwā̃	identically.
vakkho vakkh	separately.	massā̃	hardly.
trikkhe / jhabb	quick.	hôḷe	slowly, softly.

Some of these adverbs are the locative case of substantives or adjectives, and other locatives of nouns signifying time or place are similarly used, *e. g.*—

mōkḷe	far.	vaḍḍē vēlē	at sunrise.
rātī	at night.	fazir	in the morning.

Some ideas expressed adverbially in English are expressed by means of an adjective agreeing with the noun, *e. g.*—

chhaṛā	only.	trikkhā	quick.

ḍāhḍā, exceedingly, *e. g.*, ḍāhḍi changī gā̃ (an exceedingly good cow).

COMPARISON OF ADVERBS.

Some adverbs ending in -ē make a comparative by changing it into -ērē, *e. g.*—

aggē	ahead.	aggērē	farther ahead.
parē	beyond.	parērē	farther beyond.

Inseparable prefixes and affixes.

The prefix vaṇ- means a negative, like the English prefix un-, *e. g.*—

vaṇ-bulāeā	uninvited.
vaṇ-khādeō̃ gēā	he went without eating.
vaṇ-pīteō̃ gēā	he went without drinking.

The prefix su- means 'good' and ka- or ku- means 'bad,' *e. g.*—

suputtur	a good son.	sūtar	proper, becoming.
kuputtur	a bad son.	kasūtar	improper, unbecoming.

The affix hār, ār or ar means "like," *e. g.*—

kaṇak hār	like wheat.	sūr ār	piglike.
ashmattar	like us.	tushmattar	like you.

Postpositions.

Some of the commonest postpositions have been given when discussing the noun. They are repeated here, with some others. They are always placed after the noun they govern, as in the English forms "henceforth," "therewith," "hereby," "homeward," "sea-wards," "man-like"; and the noun is always put in the oblique form. Some of them are the locative case of nouns and govern the preceding noun with the help of the postposition de (of), *e. g.*, lōk de muḍḍh, close to the village. Many are used either with or without de, *e. g.*, us nāl or us de nāl, along with him. The only postpositions that are declinable are those of the genitive, dā, de, deā̃, dī, dīā̃ (of), which agree with the governing noun in gender, number and case like an adjective.

Postpositions.

nū̃	to.	kāṇ	for the sake of.
õ, tū̃, tõ, tõ̃, thū̃, thāõ̃, lā̃	from.	tāī, tōṛī	up to, as far as.
		tīkaṇ	till.
ich, vich	in.	nĕṛĕ	near.
te	on, at, to, (a place).	vichõ̃	from inside.
utte, uparand	above.	uttõ̃	from above.
kōl	with, in possession of.	kōlõ̃	from the possession of.
nāl	along with.	ure	on this side.
muḍḍh	close to.	pare	beyond.
bājh	without.	saṇe	together with.
all, vall, dā, dhir, maṇe, pāssē	towards.	sāhmne	in front of.
vichkār	between.	vāng, hār	like.
hĕṭh, taḷe	below.	pichchhe, magir	behind.
agge, mōhre	before.	bāhir	outside.
		chaphēr, doāḷē	round about.
andir	inside.	pārū̃	through, by means of.
āsso pāsse	on all sides of.		

In the Salt Range dialect, the genitive postposition (of) is nā̃, nē̃, neā̃, nī, niā̃, the dative (to) is hā̃ or ā̃h, and the ablative (from) thāõ̃.

CONJUNCTIONS.

Common conjunctions are as follows:—

te, ate, hor	and.	je or jāṇē	marks that what follows is a quotation.
je	that, if, as, because.	hikke...hikke / yā...yā	either, or.
jēkar	if.	par	but.
kiũ	why.	kīkuṇ, kiwẽ	how.
haḍḍõ	however.	jīkuṇ, jiwẽ	as.
tōṛe je, bhãwẽ	although.	tã	yet, then.
bhãwẽ......bhãwẽ	whether ... or.	mat, matã	lest, that not, so that if.
vatt, muṛ	then, again.	ke	or.
jaduṇ......taduṇ	when ... then.		

INTERJECTIONS.

In calling to a person, the interjection (oh !) varies according to the sex of the person addressing or addressed.

ōē, vō, vōē	man calling to man.	vē, vê	woman calling to man.
nī	addressed to a woman.	vaṇ	woman calling to woman.

Husband and wife avoid calling each other by name, but if possible bring in a son's name, *e. g.* (Salt Range dialect).

vê Sher Muhammade nea pēwā,
Oh Sher Muhammad's father !
nī Sher Muhammade nīē māe,
Oh Sher Muhammad's mother !

ê is used in sorrow, joy or wonder, *e. g.*—

ê sachchea Rabbā	O true God.
ê pāk parwardigārā	O pure Cherisher.

Other interjections or exclamations are—

hā, hā̃	yes.	hẽ	expressive of displeasure.
nā, nahī, khair	no.	lèh	expressive of protest.
khā̃, sāī	Sir.	dhur dhur	get away! (to a dog).
bhalā	(in answer to a call), yes, well, hullo.	chhir chhir	get away! (to a cat).
jīwẽ tū̃	mayest thou live, yes Sir.	jhabb, ṭhôh	quick.
jī	Sir, *pl.* jīhō, *e. g.* jīhō chup karo, please be quiet.	jamm vanj	wait a bit.
		jam jam ā	welcome.
khudā jāṇe	God knows.	āmī / āhwẽ	welcome.
kẽ sadēnda	what d'ye call it?	sadke	bravo.
mazāl	impossible! never!	hasbī (for hasbi Allah).	God protect you, said when one's foot slips or horse stumbles.
dhann	bravo! blessings on!		
phiṭṭ	curse on.		
hāē hāē	alas.	bhī Allāh	never mind (after all there's God).
hōē hōē	for shame.		
hallā	yes, indeed (surprise).	makkhā̃	says I.
tē	expressive of contempt.	akkhē	says he.

cha (rise) is often interjected in a sentence and generally implies suddenness or unreasonableness of action, *e. g.*—

us cha ākheā	he up and said.
usnū̃ phāh cha dittā ne	they up and hanged him.

hōrī is used in the plural like jī to indicate respect for a third person, *e. g.*—

Malik hōrī *obl.* hōrâ	his honour the Malik.

shukr	thanks (be to God).	radd balāī / dūr balāī	may misfortunes be far from thee, used as a welcome by women.
khêr mèhr e	all right!	bhaṭṭh	curse on, *lit.* to the oven with.
bismillāh	in God's name.		

MODES OF ADDRESS.

To a stranger	...	ō jīhwẽ ō khêr āvī	Ho! may you live! Ho! may good come to you!
To a friend	...	bhāī, gal suṇ	Brother! listen.
To an old man	...	vaḍkeā	O old man!
To a woman	...	māē	Oh mother!
To a husband	...	yālā jīwẽ shālā jīwẽ	please God you may live!
To a father	...	bābā.	
To a sister	...	bēbē.	
To a mother	...	māē. ammā. māū.	
To a grandfather	...	bāpū.	

THE VERB.

Intransitive and Transitive.

Verbs may be divided into Intransitive or Neuter, and Transitive or Active Verbs. In a great many cases an Intransitive root has a corresponding Transitive root, usually formed by strengthening the vowel of the root; and this again can often be turned into a Double-Transitive or Causal Verb by a further change in the root.

Formation of Transitive Verbs.

What may be called the regular formation of a Transitive or Double-Transitive Verb is made by adding to the root -ā, or after a vowel -wā, and in this case the vowel of the original root is weakened, from ā to a, from ē or ī to i, from ō or ū to u.

The root thus formed becomes a new verb, subject to the usual inflections.

Root.	Meaning.	Transitive or Double-Transitive root.	Meaning.
mār	strike.	marā	cause to be struck.
bhajj	run.	bhajā	cause to run.
pī	drink.	piwā	cause to drink.
bhẽ	turn.	bhãwā	cause to turn.
chā	raise.	chawā	cause to raise.
appaṛ	reach.	apparā	cause to reach.
pā	put.	pawā	cause to put.

Most of the common roots, however, form their transitive irregularly, the vowel being generally strengthened, and sometimes the consonants changed.

Intransitive. Root.	Meaning.	*Transitive.* Root.	Meaning.
cha	rise.	chā	raise.
bhajj	break.	bhann	break.
truṭṭ	break.	trōṛ	break.
pê	lie.	pā	put.
gah	be threshed.	gāh	thresh.
ḍhê	fall down.	ḍhā	knock down.
lèh	come down.	lāh	take down.
lag	be applied.	lā	apply.
chhuṭṭ	escape.	chhōṛ chhaḍḍ	set free.
vik	be sold.	vēch	sell.
nikal	go out.	kaḍḍh	put out.
vaṛ	go into.	vāṛ	put into.
buḍ	be drowned.	bōṛ	drown.
ṭur	move.	ṭōr	make to move.
chaṛh	go up.	chāṛh	put up.
nikkhaṛ	separate.	nakhēṛ	separate.
phiss	be squeezed.	phē	squeeze.
diss	be seen.	dass	point out.
pāṭ	be torn.	pāṛ	tear.
riṛh	roll	rēṛh	roll.
ruṛh	be swept away.	rōṛh	sweep away.
saṛ	burn.	sāṛ	burn.
ḍhuk	arrive.	ḍhō	carry.
ā	come.	āṇ	bring.
tap	be hot.	tā	heat.
khuss	be seized.	khōh	seize.
chhiṛ	go to pasture.	chhēṛ	take to pasture.
phass	be snared.	phāh	snare.
sijj	be moistened.	sē	moisten.
uṛh	be ploughed.	vāh	plough.
ḍhē	be given.	dē	give.
juṛ	be joined.	jōṛ	join.
muṛ	go back.	mōṛ	turn back.
khāj	be eaten.	khā	eat.
pis	be ground.	pīh	grind.
sip	be sewed.	sī	sew.
dubh	be milked.	ḍōh	milk.

Intransitive.		*Transitive.*	
Root.	Meaning.	Root.	Meaning.
muṭṭh	be cheated.	mōh	cheat.
bajjh	be fastened.	bannh	fasten.
rèh	stay.	rakh	place.
jamm	be born.	jamm	bring forth young.

Passive Voice.

What may be called the regular formation of a passive is made by adding -ī to the root of the transitive verb, and shortening the vowel of the root; or if the root ends in -ā, by changing it into -ī. The new root thus formed is subject to the usual inflections.

Examples.

Transitive.		*Passive.*	
Root.	Meaning.	Root.	Meaning.
mār	strike.	marī	be struck.
kapp	cut.	kapī	be cut.
parnā	marry.	parnī	be married.
gaḍḍ	sow.	gaḍī	be sown.
lō	knead.	luī	be kneaded.
saḍḍ	call.	saḍī	be called.
likh	write.	likhī	be written.
phaḍ	seize.	phaḍī	be seized.

Many transitive verbs, however, as already stated, have a corresponding intransitive verb, which has a passive signification. Some of these are repeated here for convenience.

Transitive.		*Intransitive or Passive.*	
Root.	Meaning.	Root.	Meaning.
dē	give.	ḍhē	be given.
khā	eat.	khāj	be eaten.
vāh	plough.	uṛh	be ploughed.
sē	moisten.	sijj	be moistened.
khōh	seize.	khuss	be seized.
tā	heat.	tap	be heated.
phē	squeeze.	phiss	be squeezed.
sāṛ	burn.	saṛ	be burned.
pīh	grind.	pīs	be ground.
sī	sew.	sīp	be sewed.
ḍōh	milk.	ḍubh	be milked.
ghinn	take.	ghijj	be taken.

Indeed almost every intransitive verb which has a corresponding transitive root may be said to be a passive voice of the latter.

Compound Verbs.

Sometimes the meaning of a verb is intensified by doubling the root or by adding to it the root of another verb. In such a case the second root only is subject to inflection.

Roots.	Literal meaning.	Acquired meaning.
mār ghatt	strike-pour.	kill.
mār saṭṭ	strike-throw.	kill.
ghinn ghinn	take-take.	take altogether.
kar chhaḍḍ	do-leave.	finish.
āṇ dē	bring-give.	bring.
ṭur pê	go-lie.	start.
bèh vanj	sit-go.	sit down.
saṭṭ ghatt	throw-pour.	throw down.
bhajj pê	run-lie.	run away.

The root **cha** (rise) is often prefixed to another root to imply the suddenness or unreasonableness of the action, *e. g.*, **us cha ākheā** (he up and said), **gāl cha kaḍḍhī** (he up and abused me).

The Verbal Noun.

The verbal noun, expressing the act or state implied by the verb, is formed by adding **-ṇā** to the root. If the root ends in **r** or **l**, the termination is **-nā**; and if the root ends in a vowel (except **ō**), it is **-uṇā**. This noun is declinable like a masculine noun in **-ā**.

Examples.

Root.	Meaning.	Verbal Noun.	Meaning.
vanj	go.	vanjṇā	going
bhajj	run.	bhajjṇā	running.
ghinn	take.	ghinnṇā	taking.
vēkh	see	vēkhṇā	seeing.
vāh	plough.	vāhṇā	ploughing.
kar	do.	karnā	doing.
nikal	go out.	nikalnā	going out.
khalō	stand.	khalōṇā	standing.
ā	come.	āuṇā	coming.
khā	eat.	khāuṇā	eating.
pī	drink.	pīuṇā	drinking.
dē	give.	dēuṇā	giving.
marī	be struck.	marīuṇā	being struck.
parnī	be married.	parnīuṇā	being married.

Irregular.

Root.	Meaning.	Verbal Noun.	Meaning.
bhê	turn.	bhôṇā	turning.

The verbal noun in -ṇā or -nā is used to express will or necessity, and when so used takes the subject in the agent case.

Examples.

mērē āuṇē thõ peihlõ mōeā	he died before my coming.
karnā hōsī	it will have to be done.
inje nahī̃ karnā	one should not act thus.
us nahī̃ karnā	he will not do it.
tuddh nahī̃ karnā	you will not do it.
tẽ dēuṇā	you will have to give.
tusā̃ pānī pīuṇā ē	will you drink water?
mẽ usdā riṇṇ dēuṇā ē usdā mẽ dēuṇā ē mērē kolõ us lèhṇā ē	I owe him a debt.
is mērā riṇṇ dēuṇā ē us kōlõ mẽ lèhṇā ē	he owes me a debt.
habbhnā̃ marnā hē	all must die.

Note.—The present and past participles are also used as verbal nouns. See below.

The Infinitive.

The infinitive is formed by adding -uṇ to the root of the verb; or if the root ends in a vowel by adding -wuṇ. The oblique form and the plural of the infinitive are formed by changing -uṇ into -aṇ. It is sometimes used as a verbal noun.

Examples.

Root.	Meaning.	Infinitive.	Meaning.	Root.	Meaning.	Infinitive.	Meaning.
kar	do.	karuṇ	to do.	khā	eat.	khāwuṇ	to eat.
ṭur	move.	ṭuruṇ	to move.	pī	drink.	pīwuṇ	to drink.
khēḍ	play.	khēḍuṇ	to play.	dē	give.	dēwuṇ	to give.
bhajj	run.	bhajjuṇ	to run.	marī	be struck.	marīwuṇ	to be struck.

ABSOLUTE CASE.

bhiṛuṇ changā nahī	it is not good to fight.
karuṇ hosī	it will have to be done.
āaṇ jāaṇ	comings and goings.
leaṇ dēwaṇ	takings and givings, dealings.

OBLIQUE CASE.

mẽ kamm karaṇ gēā	I went to do something.
mẽ dānd vēchaṇ gēā	I went to sell a bullock.
o vēkhaṇ āeā	he came to see.
māraṇ gēā ulṭā marīwaṇ laggā	he went to give a beating, but on the contrary he began to be beaten.
assī vassaṇ jōgē nahī	we are not able to live.

THE VERBAL AGENT.

The verbal agent is formed by adding -ālā to the oblique form of the verbal noun or infinitive. It is declinable like nouns in -ā, taking -ī in the feminine.

Examples.

Root.	Meaning.	Verbal Agent.	Meaning.
kar	do.	karneālā *or* karaṇālā	a doer.
bhajj	run.	bhajjṇeālā *or* bhajjaṇālā	a runner.
pī	drink.	piuṇeālā *or* pīwaṇālā	a drinker.
ā	come.	āuṇeālā *or* āwaṇālā	a comer.
dē	give.	dēuṇeālā *or* dēwaṇālā	a giver.

THE PRESENT PARTICIPLE.

The present participle of all verbs ends in -dā, and is declinable like an adjective in -ā.

(1). Intransitive verbs, the root of which ends in a consonant, simply add -dā to the root.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
mar	die.	mardā	dying.
ṭur	move.	ṭurdā	moving.
vik	be sold.	vikdā	being sold.
nikal	come out.	nikaldā	coming out.

Irregular.

vanj	go.	vêndā	going.

(2). Intransitive and passive verbs, the root of which ends in a vowel or -h, take -ndā, or -undā, and sometimes change the vowel of the root.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
ā	come.	āundā	coming.
pī	drink.	pīndā	drinking.
jī	live.	jīnda *or* jīundā	living.
lèh	descend.	lèhnda	descending.
khalō	stand.	khalōndā	standing.
pê	lie.	pôndā	lying.
sẽ̄	sleep.	sôndā	sleeping.
bhẽ̄	turn.	bhôndā	turning.
marī	be beaten.	marīndā	being beaten.

(3). Causal verbs ending in -ā change the -ā into -ēndā or -êndā.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
piwā	make to drink.	piwêndā	making to drink.
bhajā	make to run.	bhajêndā	making to run.
appaṛā	cause to reach.	appṛêndā	causing to reach.

(4). Transitive verbs either form the present participle in the same way as intransitive verbs, or, more often, form it as if from the causal root, but with no causal meaning.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
kar	do.	kardā *or* karēndā	doing.
mār	strike.	marēnda	striking.
ṭōr	make to move.	ṭurēndā	making to move.
dē	give.	dēndā	giving.
vēkh	see.	vēkhdā	seeing.
ghinn	take.	ghīndā	taking.
chhōṛ	let go.	chhuṛēndā	letting go.
vēch	sell.	vichēndā	selling.
kaḍḍh	put out.	kaḍḍhda *or* kaḍ-ḍhēndā	putting out.
sāṛ	burn.	saṛēndā	burning.
mōṛ	turn.	muṛēnda	turning.
sē	moisten.	sêndā	moistening.
khā	eat.	khāndā *or* khên-dā	eating.

In the dialect of the Thal many verbs make their present participle in -āndā or īndā.

Root.	Meaning.	Present Participle.	Meaning.
kar	do.	karīndā	doing.
vik	be sold.	vikāndā	being sold.
hūng	howl.	hungāndā	howling.
vēch	sell.	vichīndā	selling.
saṭṭ	throw.	saṭṭīndā	throwing.
ṭōr	make to move.	ṭurīndā	making to move.

Irregular.

ḍēkh T.	see.	ḍēḍhā	seeing.
ākh	say.	āhdā	saying.

Note.—In the dialect of the Salt Range the present participle ends in -nā̃ instead of -dā, *e. g.*, ṭurnā̃ (going).

The present participle is used as a verbal noun in the locative case ending in ā̃, *e. g.*, mērē āundeā̃ mōeā, he died on my coming (as I came).

The Past Participle.

All past participles end in -ā and are declinable like adjectives in -ā.

(1). The regular mode of forming the past participle is by adding -eā to the root.

Root.	Meaning.	Past Participle.	Meaning.
mār	strike.	māreā	struck.
ā	come.	āeā	come.
saṭṭ	throw.	saṭṭeā	thrown.
ṭur	move.	ṭureā	moved.
vēch	sell.	vēcheā	sold.
hō	become.	hōeā	become.

(2). Some intransitive verbs add only -ā to the root.

Root.	Meaning.	Past Participle.	Meaning.
thī	become.	thīā	become.
chhuṭṭ	escape.	chhuṭṭā	escaped.
buḍ	sink.	buḍā	sunk.
ḍhē	be given.	ḍhēā	been given.

(3). Many verbs, however, form their past participle irregularly. Some of the commonest are these :—

Root.	Meaning.	Past Participle.	Meaning.
leh	descend.	lattha	come down.
dē	give.	ditta	given.
vēkh	see.	ḍiṭṭhā	seen.
vass	rain.	uṭṭhā	rained.
bannh	bind.	baddhā	bound.
nass	flee.	naṭṭhā	fled.
labbh	be obtained.	laddhā	obtained.
vanjā	be lost.	vanjātā	lost.
khalō	stand.	khalōtā	stood.
ḍhê	fall.	ḍhaṭṭhā	fallen.
ghuss	mistake.	ghuttha	mistaken.
nikal	come out.	nikhtā	come out.
sinjāṇ, seāṇ	recognise.	sinjātā, seātā	recognised.
lê	take.	lōā	taken.
khā	eat.	khādā	eaten.

Root.	Meaning.	Past Participle.	Meaning.
pī	drink.	pītā	drunk.
bhajj	break.	bhanna	broken.
bhajj	run.	bhanna	run.
bêh	sit.	beiṭhā	sat.
ghinn	take.	ghiddā	taken.
jamm	bring forth young.	jāeā	brought forth.
jāṇ	know.	jātā	known.
bhẽ	turn.	bhõveā	turned.
vanj	go.	gēā	gone.
pê	lie.	pēā	lain.
kamā	earn.	kamāttā	earned.
pīh	grind.	pīṭhā	ground.
sê	sleep.	sutta	slept.
gunnh	plait, knead.	guddha	plaited, kneaded.
nahā	bathe.	nātā	bathed.
tap	be heated.	tatta	heated.
kar	do.	kītā	done.
mar	die.	mōeā	dead.
kurmā	wither.	kurmāṇā	withered.
pujj	arrive.	punnā	arrived.
sijj	be moistened.	sinnā	moistened.
kõh	butcher.	kuṭṭhā	butchered.
āṇ	bring.	āndā	brought.
munj	send.	mutta	sent.
sī / sīhṛ	sew.	sītā	sewed.
dhā	bathe.	dhātā	bathed.
rèh	stay.	rēhā	stayed.
vik	be sold.	vikāṇā	sold.
ḍubh	be milked.	ḍuddhī	milked.

(4). Passives form their past participle by adding **-geā** to the root and many intransitive verbs with a passive signification form their past participle similarly in **-īgeā**.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
marī	be beaten.	marīgeā	been beaten.
kapī	be cut.	kapīgeā	been cut.
parnī	be married.	parnīgeā	been married.
bajjhī	be fastened.	bajjhīgeā	been fastened.

In the Thal **j** or **ch** is sometimes inserted.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
paṭi	be torn up.	**paṭījgeā**	been torn up.
marī	be beaten.	**marichgeā**	been beaten.

khār paṭījgeiī — the sajji has been torn up.

The passive is sometimes used with the postposition 'from,' *e. g.*—

mê thū̃ nahī̃ likhīndā — I cannot write it (*lit.* it is not written by me).

The past participle is used in a peculiar way with **hōeā** and the agent case, *e. g.*—

tusā̃ Khushāb ḍiṭṭhā hōeā — have you seen Khushāb ?
ḍiṭṭhā hōeā se — we have seen it.

Any past participle may be used as an adjective by adding **hōeā** to it, *e. g.*, **ujṛi hōī jāh**, a deserted place ; **khādā hōeā anāj**, grain that has been eaten.

THE INDEFINITE PARTICIPLE.

The indefinite participle, used along with another verb, is sometimes merely the root, but more often is formed by adding **-ī** or **-ke** to the root.

Examples.

mẽ bhullī pê geā	I lost my way.
o partī āeā	he came back.
kikkar phullī pēā	the acacia has blossomed.
uṭṭhī khalō	stand up.
uṭṭhī ā	get up and come.
uṭṭhī vanj	get up and go.
mẽ usnū̃ lēī āusā̃	I will bring it.
sunī vanj	listen as you go.
dassī vanj	tell as you go : tell on.

THE IMPERATIVE.

(1). The ordinary imperative in the 2nd person singular consists simply of the root of the verb without any termination, and in the plural is formed by adding -ō or -hō to the root.

Examples.

Root.	Meaning.	Imperative. Second person singular.	Second person plural.
ā	come.	ā	āō or āhō.
kar	do.	kar	karō.
ghinn	take.	ghinn	ghinnō.
dē	give.	dē	dēhō.
ṭur	start.	ṭur	ṭurhō.

Exceptions.

vanj	go.	vanj jāh	vanjō.
lèh	descend.	lòh	lèhō.
pê	lie.	pò	pôō.

(2). The polite imperative is formed by adding to the root of the verb in the singular -ī, and in the plural -eāhē, which has the effect of shortening the vowel of the root. If the root ends in a vowel, the terminations are -wī and -veāhē. In the Salt Range the polite plural ends in -èh.

Examples.

Root.	Meaning.	Polite Imperative. Singular	Plural.	Meaning.
tak	see.	takī	takeāhē	be pleased to look.
uṭṭh	get up.	uṭṭhī	uṭṭheāhē	be pleased to get up.
ā	come.	ā̃wī	aveāhē	be pleased to go.

THE IMPERSONAL VERB.

The impersonal verb is formed by adding -iē to the root, and has the meaning "it is to be, etc."

Examples.

kī ākhie	what is to be said ?
kamm karlèiē	the work is to be done.
jangil jaṭṭ na chhēṛiē	vexing a peasant is not to be done in the jungle.

IRREGULAR.

kē kīchē	what is to be done?

PERSONAL ENDINGS.

The general personal endings are as follows :—

Person.		Singular.	Plural.
First	...	-ā̃	-ā̃h
Second	...	-ē̃	-ō
Third	...	-ē	-in

When these are added to a root ending in a vowel, a w is inserted.

AUXILIARY VERB.

The auxiliary verb (I am, &c.) in the present tense when pronounced rapidly is little more than these personal endings. The full form, however, has an h before them, and the emphatic form strengthens the aspirate.

Present Tense (I am, etc.).

Person.		Contracted form.	Full form.	Emphatic form.	Meaning.
			Singular.		
First	...	ā̃	hā̃	ā̃hā̃	I am.
Second	...	ē̃	hē̃	ihē̃	thou art.
Third	...	ē	hē	ihē	he is.
			Plural.		
First	...	ā̃h	hā̃ or hā̃ī	āhā̃	we are.
Second	...	ō	hō	ēhō	you are.
Third	...	in	hin	ēhinn	they are.

Note (1).—The first person singular is often contracted with a word ending in -ā into -ā̃, *e. g.*, mē̃ kīṛā̃ (I am a worm). The third person plural is often contracted with a previous word ending in a vowel into -ān or -īn. *Examples.*—tērīā̃ kitṇīā̃ ghōṛīān (how many horses have you); in gā̃ī gabbhaṇān (these cows are in calf); kaṇkā̃ changīān (the wheat crops are good); bahū̃ kachchirīn (there are many female mules); mērē ḍangar khuddhirīn (my cattle are in the ravines).

Note (2).—In the third person singular after a word ending in a vowel a y is sometimes inserted, *e. g.*, e kē yō (what is this?).

Past Tense (I was), Doāb.

Person.		Masculine.	Feminine.	Meaning.
		Singular.		
First	...	āhus *or* āhis	āhus *or* āhis	I was.
Second	...	āhẽ	āhẽ	thou wast.
Third	...	āhā	āhī	he or she was.
		Plural.		
First	...	āhsse	āhsse	we were.
Second	...	āhō	āhē	you were.
Third	...	āhin	āhiā̃ or āhin	they were.

In the Salt Range this tense is as follows :—

Past Tense (I was), Salt Range.

Person.		Masculine.	Feminine.	Meaning.
		Singular.		
First	...	ẽhus *or* ôhs	ẽhus *or* ôhs	I was.
Second	...	êhũ *or* āhũ	êhī *or* ahī	thou wast.
Third	...	êhā *or* āh	êhī *or* ahī	he or she was.
		Plural.		
First	...	êhā̃ or āhā̃	êhiā̃ *or* ahiā̃	we were.
Second	...	êhō or āhō	êhiō *or* ahiō	you were.
Third	...	êhe	ahiā̃	they were.

NEGATIVE VERBS.

These tenses of the auxiliary verb are combined with the negative particle na (not) to form negative verbs. These are little used in the Thal or Salt Range, but are very common in the rest of the district.

NEGATIVE AUXILIARY VERB.

Present Tense (I am not).

Person.	Singular.	Meaning.	Plural.	Meaning.
First	... nīmhū̃ *or* nissū̃	I am not.	nissē	we are not.
Second	... nīhū̃ *or* nū̃h	thou art not.	nīhe	you are not.
Third	... nissū *or* neīh	he is not.	ninne *or* ninnhe	they are not.

These terminations may be compared with the pronominal affixes.

In the past tense the negative auxiliary verb is simply formed by prefixing the negative particle n- to the affirmative verb, *viz.*, nāhus, nāhẽ, nāhā, nāhssē, nāhē, nāhin.

These negative verbs are usually placed not at the end of the sentence but before the verb to which they are attached. They are used both with intransitive and transitive verbs, even when the latter is in the past tense, *i.e.*, the pronoun implied in the auxiliary may be either in the nominative or the agent case.

Examples.

NOMINATIVE CASE.

nīmhū̃ gēā	I have not gone.
nissē chaṛhē	we have not mounted.
nīhū̃ chaṛheā	hast thou not mounted?
nīhē gêē	have you not gone?

AGENT CASE.

nīmhū̃ ḍiṭṭha	I have not seen it.
nissū kītā	he has not done it.
aje ninne kītā	they have not done it yet.

DATIVE.

aje hukm nisse ḍhēā	no order has been given us yet.

The other parts of the auxiliary verb are taken in the Cis-Jehlam tract from the verb **hō** (become), and in the Salt Range and Thal from the corresponding verb **thī** (become) which are conjugated regularly, *e. g.*—

Tract.	Root.	Verbal noun.	Infinitive.	Present Participle.	Past Participle.	Imperative.	Third Person Singular.	
							Aorist.	Future.
Cis Jehlam ...	hō ...	hōṇā ...	howuṇ ...	hundā ...	hōeā ...	hō ...	hōwē ...	hōsī.
Trans-Jehlam ...	thī ...	thīuṇa ...	thīwuṇ ...	thīndā ...	thīā ...	thī ...	thīwē ...	thīsī.
Meaning ...	be ...	being ...	to be ...	being ...	been ...	be ...	may be ...	will be.

The Aorist Tense.

The Aorist tense is formed by adding the general personal endings to the root (except that the third person plural ends in -ēn instead of -in). If the root ends in a vowel a w is inserted. It is generally used in a sort of suggestive, potential or conditional sense, but in proverbs and poetry it often has the meaning of a present tense; *e.g.*, with the root kar (do).

Aorist Tense.

Person.	Singular.	Meaning.	Plural.	Meaning.
First ...	kar-ã	I may do.	kar-ãh	we may do.
Second ...	kar-õ̃	Thou mayest do.	kar-ō	you may do.
Third ...	kar-ē	He may do.	kar-ēn	they may do

Aorist Passive—May be struck.

Person.	Singular.	Plural.
First ...	marī wã	marī wãh.
Second ...	marī wẽ	marī ō.
Third ...	marī wē	marī wēn.

Exceptions.

Root.	Meaning.	Third Person Singular Aorist.
pê	lie.	pawe.
lè	take.	lawe.
ḍhō̃	be given.	ḍahīwe.
sẽ	sleep.	sãve.
bhẽ	turn.	bhãwe.

Examples.

mẽ kẽ karã?	what am I to do?
mat mẽ marīwã	lest I be beaten.
je usnũ akhīwē	if it be said to him.

The Past Conditional Tense.

The past conditional tense is formed by adding -hā to the aorist, both in the singular and plural.

Examples.

je mẽ dārū̃ na karā̃hā, tā̃ mar vanjā̃hā.

If I had not taken medicine, I should have died.

o val hōvēhā tā̃ āvēhā.

If he had been well, he would have come.

un val hōvinhā tā̃ āvinhā.

If they had been well, they would have come.

Note.—The present participle may also be used in this sense, *e.g.*—

assā̃ val hundē, tā̃ āunde.

If we had been well, we should have come.

The Future Tense.

The future is formed by adding to the root the letter -s with the general personal endings (except that the third person singular ends in -sī not -sē). Intransitives ending in a vowel sometimes add an u before the s of the future, and transitives insert an ē and shorten the vowel of the root. The accent is placed on the ē except in the first person plural where the accent is placed on the last syllable, and the ē sometimes dropped.

Future Tense kar (do).

Person.	Singular.	Meaning.	Plural.	Meaning.
First ...	karēsā̃	I shall do	karsā̃h karsāhā̃	we shall do.
Second ...	karēsē̃	thou wilt do.	karēsō	you will do.
Third ...	karēsī	he will do.	karēsin	they will do.

Future Passive—shall be struck.

Person.		Singular.	Plural.
First	...	marī-sā̃	marī-sā̃h.
Second	...	marī-sẽ	marī-sō
Third	...	marī-sī	marī-sin.

Examples of other futures.

Root.	Meaning.	Third person singular future.
mar	die.	marsī.
vanj	go.	vêsī
pê	lie.	pôsī.
bhẽ	turn.	bhõsī.
ḍhē	be given.	ḍahīsī.

THE PRESENT IMPERFECT TENSE.

The present imperfect tense is formed as in the English "I am doing" by combining the present participle (which remains declinable) with the present tense of the auxiliary verb "to be."

Person.		Verb.	Meaning.
First person singular	...	karēndā hā̃	I am doing.
Second ,, ,,	...	karēndā hẽ	thou art doing.
Third ,, ,,	...	karēndā hē	he is doing.
First person plural	...	karēndē hā̃	We are doing.
Second ,, ,,	...	karēndē hō	you are doing.
Third ,, ,,	...	karēndē hin	they are doing.

In the first and second persons singular and first person plural the d of the participle termination is often contracted with the auxiliary verb into nā̃, *e.g.*, karēnā̃, I am doing, thou art doing, *or* we are doing. marnā̃, I am dying.

PAST IMPERFECT TENSE.

The past imperfect tense is similarly formed from the present participle by adding the past tense of the verb to be.

Example.

Person.		Verb.	Meaning.
First person singular	...	karēndā āhus	I was doing.
Second " "	...	karēndā āhẽ	thou wert doing.
Third " "	...	karēndā āhā	he was doing.
First person plural	...	karēndē āhsse	we were doing.
Second " "	...	karēndē āhē	you were doing.
Third " "	...	karēndē āhin	they were doing.

THE INDEFINITE PAST TENSE.

The indefinite past tense is formed by using the past participle without any auxiliary verb.

(1) In the case of intransitive verbs the noun which forms the subject of the verb is put in the absolute case, and the verb agrees with it in gender and number.

Examples.

Indefinite Past Tense.	Meaning.
mẽ gēā	I went.
o mōeā	he died.

(2) In the case of transitive verbs the noun which forms the subject of the verb is put in the agent case, and the noun which forms the object of the verb may either be in the absolute form or in the oblique form with the dative postposition nū̃. If the object is in the absolute form, the verb agrees with it in gender and number; if in the oblique form with

nũ, the verb maintains unchanged its ending in -ā. The rule applies to all tenses of transitive verbs formed from the past participle.

Examples.

	Meaning.
us ghōṛa māreā	he struck the horse.
us ghōṛī mārī	he struck the mare.
us ghōṛiā̃ māriā̃ us ghōṛiā̃ nũ māreā	he struck the mares.

THE PERFECT TENSE.

The perfect tense is formed from the past participle with the present tense of the auxiliary verb "to be."

Examples.

	Meaning.
mẽ suttā hā̃	I have slept.
tusī sutte hō	you have slept.
us kamm kītā hē	he has done the work.

The auxiliary is often contracted with the past participle, *e. g.*—

	Meaning.
āeā̃	I have come.
Malik hōrī āiṇ	His Honour the Malik has come.

THE PLUPERFECT TENSE.

The pluperfect tense is similarly formed from the past participle with the past tense of the auxiliary verb "to be."

Examples.

	Meaning.
mẽ suttā āhus	I had slept.
tusī sutte āhe	you had slept.
us kamm kītā āhā	he had done the work.

Compound Tenses.

Compound tenses are formed from the present and past participles combined with the auxiliary verb ho, or in the Salt Range thī (to become).

Examples.

	Meaning.
o kamm karēndā hōsī	he will be doing the work.
us kamm kītā hōsī	he will have done the work.
karēnde hōsin	(they will be doing) perhaps they do, *or* no doubt they do.

What may also be called compound tenses are formed by the use of tenses of the verbs vanj (go) and pê (lie), *e. g.*—

	Meaning.
mal geā	he has got clean away.
pānī pī geā	he has done drinking water.
mē̃ vêndā pēā	I am going.
mē̃ kamm pēā karēndā mē̃ kamm karēndā pēā	I am engaged in doing the work.
o marīnda pēā	he is being beaten.
jô kapinde pêin	the barley is being cut.
būhā ditta pēā āhā būhā mārā pēā āhā	the door stood shut.
būhā latthā pēā āhā	the door stood open.
kaṇak kapī peiī	the wheat is lying cut.

Passive Voice.

While passives in -i can be declined like other roots, they may also be declined by adding tenses of the verb vanj (go) to the root in -ī, *e. g.*—

	Meaning.	Simple form.	Compound form.
First person singular future.	I shall be struck	marisā̃	marī vêsā̃.
Third person plural future.	the bajra will be cut	bājrē kapīsin	kapī vêsin.
Third person plural perfect.	the bajra has been cut		bājrē kapī gêin.

IRREGULAR VERBS.

Among the more common irregular verbs are the following :—

Root.	Meaning.	Verbal Noun.	Infinitive.	Present participle.	Past participle.	Imperative.	Third singular aorist.	Third singular future.
pê ...	lie ...	pôṇā ...	pavuṇ ...	pôndā ...	pēā ...	pò ...	pawe ...	pôsī.
bhẽ ...	turn ...	bhõṇā ...	bhavuṇ...	bhôndā...	bhõveā ...	bhõ ...	bhãve ...	bhõsī.
vanj ...	go ...	vanjṇā ...	vanjuṇ ...	vêndā ...	gēā ...	vanj, jāh	vanje ...	vêsī.
sẽ ...	sleep ...	sõṇa ...	sammuṇ	sôndā ...	suttā ...	sẽ ...	save ...	sôsī.
ḍhē ...	be given ...	ḍhēuṇā...	ḍhēwuṇ	ḍahīndā	ḍhēā ...	...	ḍahiwē ...	ḍahīsī.
lò ...	take ...	leṇā ...	lèuṇ ...	lènda ..	lēā ...	le ...	lave ...	lèsī.
lèh ...	descend ...	lèhṇa ...	lehuṇ ...	lehndā ...	lattha ...	leh ...	lèhe ...	lèhsī.

Table of Dialectical Differences.

Part of Speech.	Meaning.	General.	Thal.	Salt Range.	Other forms.
			I.		
Noun ...	grandfather ...	dādā ...	ḍāḍā ...	...	...
Noun ...	pulse ...	dāl ...	ḍāl ...	...	...
Noun ...	day ...	dihāṛā ...	ḍihāṛā ...	...	...
Noun ...	sun ...	dēhū̃ ...	ḍēhū̃ ...	...	...
Adjective ...	a little ...	thōṛā ...	thōlā ...	...	...
Noun ...	the month March-April.	Chētar ...	Chētur ...	...	...
Noun ...	the month September-October.	Assū Assē̃ ...	Asseū̃ ...	...	...
Noun ...	the month October-November.	Kattē̃ ...	Katteū̃ ...	...	...
Noun ...	son ...	puttur ...	pōtr ...	...	...
Noun ...	sugar ...	misrī ...	nisrī ...	...	...
Adjective ...	small ...	nikṛā ...	naḍḍhā ...	...	...
Noun ...	man ...	mard ...	ḍāhṛī ...	...	...

Noun	woman	zanānī	zāl *pl.* zālī	sawāṇī	...
			chūṇḍā	trīmat	...
Noun	boy	chhōhur	balōṛā	...	...
			ningur		
Noun	pond	chhappaṛ	ṭōhbā	bannh	...
Adjective	other	hōr	bēā *m.* beīī *f.*	...	...
Noun obl. sing. m.	house	ghar	...	ghare	...
Noun obl. sing. m.	plough	hal	...	hale	...
Adjective sing. obl.	other	hōr	...	hōrī	...
Noun obl. sing. f.	kite	hill	...	hilli	...
Noun obl. sing. f.	buffalo-cow	majjh	...	majjhi	...
Noun	land	bhōē̃	zimmi	...	...

II.

Pronoun gen.	of me, my	mērā	mêḍā	mâiḍā	...
				maiḍhā	
Do. dat.	to me	mênū̃	...	māh, mêko	...
Do nom.	we	assī	assā̃	...	...
Do. gen.	of us, our	asāḍā	...	asiḍḍā	...
Do. dat.	to us	assā nū̃	...	asā̃h	...

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.	Thal.	Salt Range.	Other forms.
		II—*concluded*.			
Pronoun ag. ...	thou ...	tũ, tuddh ...	...	taī ...	...
Do. gen. ...	of thee, thy ...	tērā ...	têḍā ...	taiḍā, têḍā ...	...
Do. dat. ...	to thee ...	tênũ ...	...	tā̃h, tudā̃h, têko	...
Do. nom. ...	you ...	tusī ...	tusā̃ ...	...	...
Do. gen. ...	of you, your ...	tusā̃ḍā, tuhā̃ḍā	...	tusiḍḍā ...	...
Do. dat. ...	to you ...	tusā̰ nũ, tuhā nũ.	...	tusā̃h ...	...
Do. nom. pl.	these ...	ē, ēh ...	...	in, innh ...	...
Do. nom. pl.	those ...	ō, ōh ...	...	un, unnh ...	...
Do. dat. pl.	to them ...	unhā̃ nũ ...	...	unā̃h, unhā̃h ...	...
Do. ag. pl...	they ...	unhā̃ ...	...	...	unnā̃.
Do. obl. ...	some one ...	kahī ...	kêhē̃ ...	...	...
		III.			
Pronominal affix—1st person sing.	I, me ...	-m ...	...	...	um, am, im, em, him, hum.

2nd person sing.	thou, thee ...	-ī ...	...	...	ōī, ēī, vī.
3rd person sing.	he, she, it, him, her	-s ...	...	...	as, ās, us, is, ōs, his.
1st person pl. ...	we, us ...	-sō, -ahsē ...	...	...	isse, hissē, sahī.
2nd person pl. ...	you ...	-nē, -nihē ...	...	...	inhe, nēhē, ōhē.
3rd person pl. ...	they, them ...	-nĕ ...	...	...	ine, inne, hène, -nhe.

IV.

Pronoun interr. ...	who? ...	kôṇ ...	...	kōr ...	...
Pronom. adj. ...	so many ...	itṇā, utṇā ...	...	itra, utrā ...	...
Ditto ...	how many ...	kitṇā ...	...	kitrā ...	...

V.

Numeral ...	one ...	hekk ...	hikk ...	...	...
Do. ...	two ...	dōē̃ ...	ḍū̃ ...	...	...
Do. ...	three ...	trê ...	trāē ...	...	...
Do. ...	ten ...	dāh ...	ḍāh ...	...	...
Do. ...	twelve ...	bāhrā̃ ...	...	bārā̃ ...	...
Do. ...	thirteen ...	tēhrā̃ ...	...	tērā̃ ...	...
Do. ...	fourteen ...	chôdā̃ ...	chôḍā̃ ...	...	...

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.	Thal.	Salt Range.	Other forms.
		V—*concluded.*			
Numeral ...	thirty-three ...	tĕ̃trī ...	tētrī ...	...	...
Do. ...	forty ...	chā̃hlī ...	...	chālī ...	...
Do. ...	forty-two ...	bĕ̃tālī ...	bêtālī ...	...	...
Do. ...	forty-five ...	pĕ̃tālī ...	...	panjtālī ...	...
Do. ...	seventy ...	sattir ...	...	sattar ...	...
			VI.		
Adverb ...	to-morrow ...	dēhā̃ ...	ḍēhā̃ ...	...	...
Do. ...	hither ...	iddē ...	iḍḍe ...	...	...
Do. ...	thither ...	uddē ...	uḍḍē ...	...	...
Do. ...	sometimes ...	kadā̃h ...	kaḍāhā̃ ...	kadē ...	...
Do. ...	here ...	urā̃	urē ...	urhā̃ ...	...
Do. ...	yonder ...	parā̃ ...	parē ...	parhā̃ ...	...
Do. ...	above ...	utte ...	...	utthā̃ ...	...

Do. ...	below ...	talẽ ...	...	talhā̃ ...	...
Do. ...	when ? ...	kadā̃ ...	...	kaduṇ ...	...
Do. ...	when ...	jadā̃ ...	...	jaduṇ ...	...
Do. ...	thus ...	inje ...	inj ...	hinj ...	...

VII.

		m. *f.*		*m.* *f.* ...	...
Post-position, nom. sing.	of	dā dī ...	...	nā̃ nī̃ ...	...
Post-position, obl. sing.	of	dē dī ...	...	nẽ nī̃ ...	...
Post-position, nom. pl.	of	dẽ dīā̃ ...	...	nẽ nīā̃ ...	...
Post-position, obl. pl.	of	deā̃ dīā̃ ...	...	neā̃ nīā̃ ...	...
Post-position ...	to ...	nū̃ ...	...	ħā̃, ā̃h ...	...
Ditto ...	from ...	ō̃, ū, thū̃ ...	ū̃, thū̃ ...	thā̃ō̃ ...	...
Ditto ...	away from ...	kōlō̃ ...	kōlū̃ ...	...	...
Ditto ...	from the direction of.	dhirō̃ ...	dhirū̃ ...	...	...
Ditto ...	on ...	utte ...	...	...	te.
Ditto ...	roundabout ...	chaphēr ...	achhēr pachhēr	...	...

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.	Thal.	Salt Range.	Other forms.
			VIII.		
Verb. root ...	give ...	dē ...	ḍē ...	...	...
Do. p.p. ...	given ...	ditta ...	ḍitta ...	...	...
Do. root ...	see ...	vēkh ...	ḍēkh ...	...	...
Do. p.p. ...	seen ...	ḍiṭṭhā ...	ḍēḍhā ...	...	...
Do. root ...	sleep ...	sẽ ...	sam ...	...	...
Do. root ...	be able ...	sak ...	sag ...	hag ...	...
Do. root ...	be lost ...	vanj ...	phiṭṭ ...	...	...
Do. root ...	milk (a cow) ...	chō ...	ḍōh ...	...	...
Do. root ...	become ...	hō ...	thī ...	thī ...	...
Do. past p. ...	become ...	hōeā ...	thiā ...	...	vōeā.
Do. root ...	take ...	lè ...	ghinn ...	ghinn ...	...
Do. pres. part. termination.	-ing ...	-dā ...	...	-nã ...	...
Ditto ...	-ing ...	-ēndā ...	-ãndā, indā ...	ênã ...	...

Verb pres. part....	going ...	ṭurdā ...	...	ṭurnā̃ ...	...
Ditto ...	doing ...	karēndā ...	karīndā ...	karênā̃ ...	...
Verb root ...	move ...	chal ...	...	jul ...	...

IX.

Verbal agent ending.	door ...	ālā ...	wālā ...	...	...

X.

Verb pres. sing. 1st	I am ...	hā̃ ...	...	ā̃h, ĕhwā̃ ...	ā̃, āhā̃.
Ditto 2nd	thou art ...	hẽ ...	...	ẽh, ĕ̃h ...	ẽ, ihẽ, ĕ̃hẽ.
Ditto 3rd	he is ...	hē ...	...	eh ...	ē, ihē, ehe.
Verb pres. pl., 1st	we are ...	hā̃ ...	hā̃ō̃, hai̊ ...	ā̃h ...	āhā̃.
Ditto 2nd	you are ...	hō ...	...	aho ...	ō, ehō.
Ditto 3rd	they are ...	hin ...	hinn ..	èhin ...	in, ehinn, ihin.
Verb past sing. 1st	I was ...	āhus ...	āhis, āhim ...	hĕ̃us, ĕ̃hus, ŏhs	...
Ditto 2nd	thou wast ...	āhẽ ...	...	hĕ̃ũ, ĕ̃hũ, āhũ, êhī, ahī.	...
Ditto 3rd	he was, she was ...	āhā, āhī ...	...	hèā, êhā, āh, êhi, āhī.	...

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.	Thal.	Salt Range.	Other forms.
		X—*concluded.*			
Verb past pl. 1st	we were ...	āhsse ...	ässe ...	hā̃, êhā̃, āhā̃, êhiā̃, āhiā̃, ôhse.	...
Ditto 2nd	you were ...	āhē ...	...	hèo, êhō, āhō, êhio, ahiō, hāo.	...
Ditto 3rd	they were ...	āhin, āhiā̃ ...	...	hèe, êhe, ahiā̃, êh.	...
		XI.			
Neg. auxiliary verb pres. sing. 1st.	I am not ...	nīmhū̃, nissū̃ ...	nā̃h, nāhā̃ ...	...	...
Ditto 2nd	thou art not ...	nīhū̃, nū̃h ...	nihā̃, neih ...	nahẽ, nihā̃, nahū̃, nihū̃.	...
Ditto 3rd	he is not ...	nissū̃, neih ...	nahẽ ...	...	...
Neg. auxiliary verb pres. pl. 1st.	we are not ...	nissē ...	nisē, nāhẽ ...	...	nahse.
Ditto 2nd ...	you are not ...	nīhē ...	nihe, nīhye, nīhē.	...	...
Ditto 3rd ...	they are not ...	ninne, ninnhe	nahī, nīh ...	...	...

Neg. auxiliary verb past sing. 1st.	I was not ...	nāhus ...	nāhis ...	...	...
Ditto 2nd ...	thou wast not ...	nāhẽ ...	...	...	...
Ditto 3rd ...	he was not ...	nāhā, nāhī ...	...	...	...
Neg. auxiliary verb past pl. 1st.	we were not ...	nāhssē ...	nāsse ...	...	...
Ditto 2nd ...	you were not ...	nāhē ...	...	...	...
Ditto 3rd ...	they were not ...	nāhin ...	...	...	...
Verb aorist terminations—					
1st singular ...	I may ...	ã	...	...	...
2nd „ ...	thou mayest ...	ẽ	...	hẽ ...	...
3rd „ ...	he may ...	ē ...	...	...	...
1st plural ...	we may ...	ãh ...	āhã, ãhẽ ...	āhã ...	īhã.
2nd „ ...	you may ...	ō	...	hō ...	...
3rd „ ...	they may ...	ēn	...	en, in ...	...
Verb future terminations—					
1st plural ...	we shall ...	sãh, sahã ...	sāhẽ ...	...	...
3rd „ ...	they shall ...	sin ...	...	san ...	...

Table of Dialectical Differences—concluded.

Part of Speech.	Meaning.	General.	Thal.	Salt Range.	Other forms.
		XI—*concluded.*			
Verb polite imperative singular.	please do thou ...	ī ...	...	hẽ ...	...
Verb polite imperative plural.	please do you ...	eāhe ...	...	èh ...	...

LISTS OF USEFUL WORDS.

1. DAYS OF THE WEEK.

êtwār	Sunday.
sowār	Monday.
mangalwār	Tuesday.
buddhwār	Wednesday.
khamis / virwār	Thursday.
jumma	Friday.
chhaṇchhaṇ	Saturday.

NOTE.—For times of the day and night see Gazetteer, page 197.

2. MONTHS.

Month.	Corresponding English month.
chētur	March-April.
visākh	April-May.
jēṭh	May-June.
hāṛ	June-July.
sāwaṇ *or* sôṇ	July-August.
bhadrē̃ *or* bhadrū̃	August-September.
assē̃ *or* assū̃	September-October.
kattē̃ *or* katteū̃	October-November.
magghar	November-December.
pōh	December-January.
mā̃h	January-February.
phaggaṇ	February-March.

NOTE.—Each Hindi month begins about the middle of an English month.

3. POINTS OF THE COMPASS.

Noun.		Adjective.	
parbat uttar	north	uttarāhdī	belonging to the north.
lammā dakkhaṇ	south	lamōchaṛ dakkhaṇī	belonging to the south.
ubbhardā chaṛhdā	east (rising)	ubhēchaṛ	belonging to the east.
lèhndā ḍilāh	west (setting)	lèhndōchaṛ	belonging to the west.

4. GEOGRAPHICAL TERMS.

Daryā *s. m.* river.

Nīlī *s. f.* the river Satluj.

Rāvī *s. f.* the river Rāvī (below Multān the joint rivers are called the Ghāra).

Chanhā̃ *s. f.* the Chenāb.

Jehlam *s. m.* the river Jehlam above Khushāb.

Vēhat *s. f.* the river Jehlam below Khushāb.

Aṭak *s. f.* the river Indus above Kālā Bāgh.

Sinnh T., **Sindh** *s. f.* the river Indus below Kālā Bāgh.

Bār *s. f.* the upland tract between two river-valleys.

Sāndal Bār *s. f.* the upland tract between the Chenāb and Rāvī river-valleys.

Kiṛāṇa Bār *s. f.* the upland tract between the Jehlam and Chenāb rivers.

Nakka *s. m.* high bank of a river, especially the high banks bounding the valleys of the Chenāb and Jehlam.

Dhāh *s. m* high bank of a river, especially the west bank of the river Jehlam.

Aṛā *s. m.* the intermediate tract between the riverain and the Bār.

Vichannh *s. m.* the promontory between the Jehlam and Chenāb rivers near their junction.

Rānīwāh		*s. m.* a well-defined old channel of the Jehlam running along the eastern edge of the valley, said to be an old canal, but probably a natural channel.
Kaddhī		*s. f.* the alluvial valley of a river, especially of the Jehlam.
Kachchhī		*s. f.* the alluvial valley of the Indus.
Chhachh		*s. m.* the tract of hard barren ground between the Thal and Mohār.
Thal		*s. m.* the sandy country between the rivers Jehlam and Indus.
Danda Ḍanda T.		*s. m.* the border land between the Thal and the Mohāṛ.
Mohāṛ		*s. m.* the tract along the southern base of the Salt Range.
Sōṇ T. Sūṇ		*s. f.* the valley within the Salt Range east of Sakesar from Uchhālī to Nôshèhra.
Tappa		*s. m.* the eastern valleys of the Shāhpur Salt Range tract, about Khabakkhī.
Vanhār		*s. f.* the tract east of Pakkhuṛ and north of Tappa, including Thoā Mēhram Shāh, Chinjī, Bhadrāṛ and Pail.
Pakkhuṛ		*s. m.* the tract north and west of Sakesar, including Nammal, Lāwa, Danda, Tamman
Dhanni Ghēb		the tract about Tallagang the country of the Ghēbas about Fateh Jang. } Dhan Ghēb.
Pōṭhwār		west of Jehlam and north of Chakwāl about Gujar Khān, &c.

5. NATURAL FEATURES.

parbat pahāṛ		*s. m.* hill.
paṛī		*s. f.* rock.
ḍhērī		*s. f.* knoll, hillock.
chōṭī		*s. f.* summit, peak.
ḍhibbī	S.	*s. f.* rocky knoll, hillock.
vaṭṭā	S.	*s. m.* stone, boulder.

paṇā̃	S.	*s. m.* earth, soil.
dand	S.	*s. f.* precipice.
dandi	S.	*s. f.* cliff.
mēhlā		*s. m.* shallow cave where cattle take refuge.
ghār		*s. f.* cave.
khangar		*s. m.* spongy limestone.
kingra		*s. m.* pillar-like rock.
nāl		*s. f.* ravine with steep banks.
guphā		*s. m.* hermit's cave.
khāwā		*s. m.* salt-mine.
kass	S.	*s. m.* ravine.
kassī	S.	*s. m* small ravine.
khuddhur	S.	*s. m.* } broken raviny ground.
khuddhir	S.	*s. f.* }
kharpā		*s. m.* steep stony place.
kaḍḍhā		*s. m.* steep hill-side.
gāṛ	S.	*s. f.* stony ground.
giṛanḍa	S.	*s. m.* stony ground.
kangrēṛ		*s. f.* back-bone, sharp ridge.
bōli		*s. f.* pebble.
giṭā		*s. m.* small rough stone.
ḍilh	S.	*s. f.* boulder, large stone, *pl.* ḍilhī.
bhanḍariā̃	S.	*s. f. pl.* raviny ground.
rattṛiā̃	S.	*s. f. pl.* raviny ground among red rocks.
ṭibba		*s. m.* sand-hill.
patṛi		*s. f.* } a strip of hard soil between two sand-hills.
paṭṭī	T.	*s. f.* }
buḍḍh	}	*s. f.* old river channel of the Chenāb.
buḍḍhī	}	
ḍhiḍhār		*s. f.* } old river channel of the Jehlam.
riṇ		*s. f. pl.* riṇā̃ }
phāṭ		*s. f.* branch of river.
purāṇ		*s. f.* old branch of river.
doāhṇā		*s. m.* culturable island.
birēti		*s. f.* sandy island.
khōhbā		*s. m.* } quicksand.
khubbhiṇ		*s. f.* }
ḍhal		*v. n.* flow from a slope (of water), decline (of the river).

vôhuṇ	*s. m.*	large torrent, ravine.
vāhṇī	*s. f.*	small torrent, ravine.
vāh	*v. n.*	flow.
haṛ	*s. m.*	rush of water, spate.
ḍabakk	*s. m.*	deep hole.
ḍhann	*s. f.*	deep pool, linn.
chōhā	*s. m.*	spring.
challā	*s. m.*	reservoir of water.
jê	*s. f.*	perennial stream.
sēm	*s. f.*	oozing.
simm	*v. n.*	ooze.
huchchh	*s. m.*	gush.
umāū	*a.*	flowing (water).

6. NATURAL PHENOMENA.

dēhū	*s. m.*	sun.
ḍēhē T.	*s. m.*	sun.
dēh	*s. m.*	day.
dhupp	*s. f.*	sunlight.
chann	*s. m.*	moon.
chāṇṇī	*s. f.*	moonlight or starlight.
tārā	*s. m*	star.
chānuṇ	*s. m.*	light.
dēhū nappeā khalōtā.		the sun stands eclipsed.
chann nappeā khalōtā		the moon stands eclipsed.
kamānhār	*s. m.*	like a bow, crescent moon.
gōḍā mārkē chaṛheā		commenced to wane (of the moon).
chôdvī dā chann	*s. m.*	full moon, handsome man.
assahūr ālā tārā	*s. m.*	morning star.
ṭhullā tārā	*s. m.*	evening star.
kutab ālā tārā	*s. m.*	pole star.
palag pīhṛā=manja	*s. m.*	constellation of Great Bear (*lit.* bed).

khittī	*s. f.* Pleiades.
tranggaṛ	*s. m.* Orion (*lit.* fork).
munniā̃	*s. f.* two bright stars.
sōhal	*s. m.* Canopus.
māhõ māhīā̃	*s. f.* the Gemini.
bazār	*s. m.* the milky way, supposed to be a crack in the sky—or to be the dust left by Muhammad's horse's feet when he went to see God.
asmāṇ	*s. m.* sky.
zimmī	*s. f.* earth.
kaṇī	*s. f.* drop, *pl.* kaṇiā̃, rain, slight rain.
dharabbaṛ	*s. m.* drizzle.
mīh	*s. m.* rain, heavy rain.
vattar	*s. m.* moisture, moist state of land (generally used in plural).
bhugg vattar	*s. m.* too little moisture.
baddul	*s. m* cloud.
vā	*s. f.* wind.
ghull	*v. n.* blow (of wind).
gajj	*v. n.* thunder.
vijjlī	*s. f.* lightning.
kaṛk	*v. n.* sound, crack, peal (of thunder).
khēo	*v. n.* flash=lask.
vas	*v. n.* rain *p. p.* vuṭṭhā, uṭṭhā.
kakkar	*s. m.* ice.
kuhiṛ	*s. m.* mist.
trēl	*s. f.* dew.
anhērī	*a.* dark; *s. f.* sandstorm.
piṛ	*s. m.* halo round the moon.
ubbhar	*v. n.* rise (of a heavenly body).
dhal	*v. n.* decline (of a heavenly body).
lèh	*v. n.* set (of a heavenly body) *p. p.* latthā.
kāng	*s. f. pl.* kāngā̃n, flood, spate.
jhakkhaṛ	*s. m.* dust-storm, hurricane.
dhammī	*adv.* at dawn.
rāt	*s. f.* night.

dihāṛ T. *s. f.* } daytime.
dihvār *s. f.* }
pôhphuṭṭī *s. f.* dawn.
pachhā̃ *adv.* in the evening.
sir dēhū āeā noon. (Sun come overhead.)
kakkaṛiā̃ }
dhadūlkā̃ } *s. f. pl.* twilight, gloaming.
ghavviā̃ }
dhamm *v. n.* dawn.
bhamm *s. m.* earthquake (āeā).

7. SOILS.

(SEE GAZETTEER, PAGE 149.)

mêra *s. m.* } level light soil.
bhōhar *s. f.* }
maḷ *s. f.* clayey silt.
aṭṭ *s. m.* loamy silt.
daṛ *s. f.* loam.
taḷḷa *s. m.* clayey lowlying soil.
kachchhī *s. f.* riverain.
bēlā }
kachchā } *s. m.* land subject to inundation.
silāb }
trēṛ }
lik } *s. f.* crack in soil.
ḍalik }
neāī *s. f.* manured land; (in Bār) lowlying embanked land.
pawāh *s. f.* land near village.
rētuṛ *s. m.* } sandy soil.
rētṛī *s. f.* }
rappaṛ *s. m.* hard barren clay soil.
kōrū *s. m.* slight covering of good soil over sand.
nalī *s. f.* long narrow hollow.
churā *s. m.* small hollow.
vôhul *s. m.* lowlying land.
karhōlā *s. m.* high bank.

rēt — *s. f.* sand.
kakkī rēt — *s. f.* yellow sand.
raṛī — *s. f.* hard soil (cracks after rain).
lāghā — T. *s. m.* a culturable plot of better soil among sand-hills.
paṭṛī } — *s. f.* a strip of hard soil between two sand-hills (does not crack after rain like raṛī having more sand in it).
paṭṭī T. }

8. TREES, PLANTS AND GRASSES.

(SEE GAZETTEER, PAGE 24.)

mallā — *s. m.* a thorny shrub (zizyphus nummularia).
pattrā — *s. m.* dry leaves of mallā.
jhāṛ — *v. a.* sweep, thresh (leaves).
ḍhingar — *s. m.* twigs when cut, whether thorny or not.
khittā — *s. m.* thorny twigs of mallā, after leaves have been threshed off.
būr — *s. m.* flower of such plants as mallā, bājra, wheat, mango.
būr — *v. n.* flower, blossom, *pres. p.* burīndā.
lill — *s. f.* (*pl.* lillũ) unripe fruit of mallā.
kunkēr — *s. m.* ripe fruit of mallā.
kōkan — *s. m.* dried fruit of mallā or vaṇ.
vaṇ — *s. m* } the tree salvadora oleoides.
jāhl — T. *s. m.* }
phēkṛī — *s. f.* unripe fruit of vaṇ.
pīlh — *s. f.* ripe fruit of vaṇ (*pl.* pīlhũ).
māḷ — *s. m.* large vaṇ tree.
vaṇōṭā — *s. m.* small vaṇ tree.
vaṇōṭi — *s. f.* very small vaṇ tree.
jallar — *s. f.* a vaṇ tree made into a platform for watching crops.
janḍ — *s. m.* the tree prosopis spicigera.
janḍī — *s. f.* a small janḍ.
minjar — *s. f.* flower of janḍ.

sangar — *s. m.* ripe fruit of **janḍ.**
sangrī — *s. f.* unripe fruit of **janḍ.**
karī — *s. m.* the tree capparis aphylla.
jhāṛ — *s. m.* large **karī.**
jhāṛī — *s. f.* small **karī** or **janḍ.**
bāṭā — *s. m.* flower of **karī.**
ḍēlā — *s. m.* fruit of **karī.**
karummal — *s. f.* fresh shoots of **karī.**
gungēr — *s. f.* a bush found in the Bār.
kikkar — *s. m.* } a tree—Acacia Arabica.
kikkarī — *s. f.* }
rukkh — *s. m.* tree.
rang — *s. m.* colour, dye, bark of **kikkar** tree.
ṭāhlī — *s. f.* a tree—dalbergia sissoo.
phalī — *s. f.* pod.
shirīh — *s. m.* a tree—albizzia lebbek.
phull — *s. m.* flower.
phal — *s. m.* fruit.
chhillaṛ — *s. m.* bark, rind, skin (of any fruit).
kuā̃h or ukā̃h — *s. m.* a tree—tamarix articulata.
lei — *s. f.* a bush—tamarix dioica.
sohānjṇā — *s. m.* a tree—moringa pterygosperma.
bēr — *s. f. pl.* **bērī**, a tree—zizyphus jujuba.
bēr — *s. m.* fruit of the **bēr** or **mallā.**
birūṭā — *s. m.* a small **bēr** tree.
chhachhra — *s. m.* a tree—butea frondosa.
kēsuphull — *s. m.* flower of **chhachhra.**

Chhachhre dī chhamak chhōhur chhurī nāl chhāngdā. The boy trims a twig of **chhachhra** with a knife.

chhāng — *v. a.* trim, prune, lop, pollard.
chhangāī — *s. f.* lopping.
bōdī — *s. f.* top of a tree.
lasūṛā — *s. m.* a tree—cordia myxa.
tūt — *s. m.* mulberry.
khajūr — *s. f.* date-palm, date-fruit—phoenix sylvestris.
bōhṛ — *s. f.* banyan-tree.

pippaḷ	*s. m.* a tree—ficus religiosa.
akk	*s. m.* a bush—calotropis proccra—eaten only by goats when hungry.
akkṛā	*s. m.* a small bush of **akk**.
khār	*s. f.* a plant salsola griffithsii; the alkali made from the plant, *i. e.* sajji.
lāṇā	*s. m.* salsola plant, which is eaten by camels, cows and sheep and is good for fuel.
lāṇi	*s. m.* a salsola plant.
jawāh	*s. m.* a plant—alhagi maurorum—camel-thorn.
lêh	*s. f.* a thistle-like weed.
bhukāṭ	*s. m.* an onion-like weed.
harmul	*s. m.* a common weed—peganum harmala—not eaten even by goats.
bhakkhṛā	*s. m* a thorny weed—tribulus alatus.
kau	*s. m.* olive tree—olea cuspidata.
phulāh *s. m.* phulāhi *s. f.*	a tree—acacia modesta.
santhā	*s. m.* a common shrub in the Salt Range.
bahēkaṛ	*s. m.* a common shrub in the Salt Range—adhatoda vasica.
papaṛ	*s. m.* the box plant—buxus sempervirens.
kachnār	*s. m.* a tree—bauhinia racemosa.
būi	*s. f.* a plant common in the Thal.
khipp or būṭā	a plant common in the Thal.
phōg	a plant found in the Thal, good for fodder and fuel.
dhāman	an excellent grass, but rare except in Rakh Nūrpur.
sèṇ	a good grass, from the roots of which weavers' brushes (**kuchchaṇ**) are made.
phiṭṭ sèṇ	**Sèṇ** gone to wood.
chhêmbuṛ	a common grass, good when green.
khāvi	a sweet-smelling resinous red-coloured grass.
khabāṛi	wild fig-tree—ficus carica.
anār	pomegranate.
lahūṛā	a tree—tecoma undulata.

kummā or kaṛ-tumma		*s. m.* colocynth.
kakkh		*s. m.* stalk of grass.
kāhn		*s. f.* nettle.
tumba		*s. m.* wild gourd.
val		*s. f.* creeper.
naṛī		*s. f.* reed.
khakhṛī		*s. f.* melon.
pitta	T.	*s. m.* melon.
chichka	T.	*s. m.* melon.

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9. WILD ANIMALS.

(SEE GAZETTEER, PAGE 20.)

huṛeāl, huṛeār	*s. m.* mountain-sheep, oorial.
rōh	*s. f.* nilgae.
kāhirā, nilā	*s. m.* black-buck.
mōṇ	*s. f.* doe of black-buck.
gōraṛ *s. m.*, chhiṭkā *s. m.*	male ravine-deer (*fem.* chhiṭkī).
harn	*s. m.* ravine-deer (*fem.* harnī).
bak	*s. f.* fawn.
pāhṛā	*s. m.* hog-deer (*fem.* pāhṛī).
ḍār	*s. m.* herd of deer.
sẽsār	*s. m.* crocodile.
kōṭkirlī	*s. f.* house-lizard.
gōh	*s. f.* large lizard (*pl.* gōhī).
gohira	*s. m.* male of gōh, which is smaller than female.
sāhnā̃	*s. m.* edible earth-lizard.
saḍḍur	*s. m.* chameleon.
gilāi	*s. f.* long-tailed thin lizard.
rēgmāhī	*s. f.* skink.
bhōchiran	*s. f.* sand-lizard.
binḍōā	*s. m.* lizard said to be very poisonous.

khaṇṇ	*s. m.* a small lizard supposed to have poison in its claws.
bighiāṛ	*s. m.* wolf.
hēkul	*s. m.* boar (*fem.* hēkil).
takkhur	*s. m.* boar (*fem.* takkhir).
bāhrlā udhā (Chenab) mirhõ	*s. m.* boar.
bhōṇ bhūnḍ S.	*s. f.* sow.
kinḍ	*s. m.* or *f.* pig.
jhāhā	*s. m.* hedgehog.
lũbuṛ	*s. m.* fox. (*fem.* lũbṛī).
gidduṛ	*s. m.* jackal (*fem.* giddṛī).
phavvi	*s. f.* jackal in heat.
billā	*s. m.* cat (*fem.* billī).
sēh	*s. f.* porcupine (*pl.* sēhā̃ or sēhī).
sāhā S. seiyuṛ T.	*s. m.* hare (*fem.* seiiṛī).
kaṛkumma	*s. m.* turtle.
ghukkā	*s. m.* snail.
sippī	*s. f.* shell.
sallā	*s. m.* armadillo.
gāhluṛ	*s. m.* squirrel.
aṭēruṇ chāmchirṛī	*s. m.* *s. f.* bat.
bijjū	*s. m.* badger.
nôhndar	*s. f.* claw.

10. BIRDS.

(SEE GAZETTEER, PAGE 21.)

pakkhū pakkhī	*s. m.* bird.
gerṛā	*s. m.* ring-dove.
ghugghī	*s. f.* female dove.
kabūtar	*s. m.* pigeon.

piddī	*s. f.*	robin.
chiṛā	*s. m.*	sparrow.
chiṛī	*s. f.*	sparrow.
khêra	*s. m.*	large duck.
murgāī	*s. f.*	small wild duck.
maggh	*s. m.*	wild goose.
battak	*s. m.*	tame goose.
baḍhing	*s. m.*	adjutant-bird.
kūnj	*s. f.*	demoiselle-crane (*pl.* kūnjā̃).
chāhā	*s. m*	snipe.
baṭērā	*s. m.*	(*fem.* baṭērī) quail.
bagg	*s. m.*	flamingo.
baglā	*s. m.*	paddy-bird.
matāh	*s. m.*	a long-tailed bird.
ṭokā	*s. m.*	wood-pecker.
killī dhirkhāṇ	*s. m.*	hoopoe.
chūha mār	*s. m.*	rat-catching hawk.
chanḍūr	*s. f.*	lark.
girj	*s. f.*	vulture (*pl.* girjā̃).
ṭākh S.	*s. f.*	vulture (*pl.* ṭākhī̃).
tōtā	*s. m.*	parrot (harām because it eats from its claws).
hill	*s. f.*	kite (*pl.* hillī̃).
jhāṭil hill	*s. f.*	snatching-kite of a dark colour.
jhāṭ	*s. f.*	snatch (mār).
jhuṭṭī	*s. f.*	snatch (mār).
ghuggū	*s. m.*	large owl—its hoot is considered ill-omened.
chirbil	*s. f.*	a small owl considered ill-omened.
kāl kaṛichchhi	*s. f.*	king-crow.
mamōllā	*s. m.*	wagtail.
kônk	*s. m.*	hill partridge (chakōr), *fem.* kakk.
tittur	*s. m.*	partridge (*fem.* tittrī).
kanjul	*s. m.*	partridge (*fem.* kanjlī).
kā̃	*s. m.*	crow (*pl. obl.* kā̃wā̃), *fem.* kā̃waṇī.
bāz	*s. m.*	falcon.
kaṭṭā	*s. m.*	large falcon (worth about Rs. 40).
jurrā	*s. m.*	small falcon (worth about Rs. 25).

bāshā		*s. m.* hawk (worth about Rs. 3.)
guṛên tilūr		} *s. f.* small bustard (*pl.* tilūrā̃.)
kharmōr	S.	*s. f.* small bustard.
tōg	T.	*s. m.* large bustard.
bhaṭiṭṭar		*s. m.* sand-grouse.
sangli		*s. f.* flock of bustard.
sisī		*s. f.* small hill-partridge.
tiliar		*s. m.* rosy pastor.
marhillā mā̃hlāli		*s. m.* *s. f.* } a bird from which Hindūs take omens.
chā̃ garṛ bhagwā̃n		} *s. m.* blue jay from which Hindūs take omens.
ḍār jhār		} *s. m.* flock of birds.
chunjh		*s. f.* beak (*pl.* chunjhā̃).
khabbh		*s. m.* feather.
khabbhlēṭ		*s. f.* wing.
chambā		*s. m.* bird's foot.
nō̃hdar		*s. f.* claw, talon.
uḍḍ		*v. n.* fly.
uḍā		*v. a.* cause to fly.
uḍārī		*s. f.* flight.

11. INSECTS.

(SEE GAZETTEER, PAGE 22.)

sivvī	*s. f.* white ant.
makōṛā	*s. m.* large black ant.
kiṛi	*s. f.* small black ant.
kīṛā	*s. m.* insect of any kind, or snake, reptile, snail, worm, maggot.
chiṭṭā kīṛā	*s. m.* maggot.
rattak	*s. f.* (*pl.* rattakā̃) red velvet beetle which appears in the rains, used in medicine to promote virility.
kakkhā̃ laddi	*s. f.* an insect that lives in a nest made of stalks of grass.
jālā	*s. m.* web.

ḍãwur	*s. m.* spider.
makkhi	*s. f.* fly, bee.
mākhi	*s. f.* honey.
khakkhir	*s. f.* bees' or wasps' nest.
pakkhā	*s. m.* } honey-comb.
chhalli	*s. f.* }
sitthā	*s. m.* bees-wax, which is put on the hair to make it stick and used as ointment for wounds.
ḍihmũ	*s. m.* wasp.
kābuli ḍihmũ	*s. m.* hornet.
laṛ	*v. n.* sting, bite; **usnũ laṛeā**, it stung him.
ḍangg	*s. m.* sting.
biṭhũhã	*s. m.* small scorpion.
vichchhũ	*s. m.* (not a scorpion) a dark insect which bites but rarely.
kuttī	*s. f.* a hairy caterpillar (the peasants do not know that caterpillars become moths).
burr	*s. f.* hair of cloth or caterpillar.
shīh makkhi	*s. f.* an insect that pounces on flies and kills them and soon drives them all away.
gharullā	*s. m.* flying white ant.
bhamirī	*s. f.* butterfly.
bhabbuṭṭ	*s. m.* moth.
binḍā	*s. m.* cricket.
chīk	*v. n.* chirrup.
machchhur	*s. m.* mosquito.
pihũ	*s. m.* flea.
tambīāli	*s. f.* sand-fly.
ṭōkā	*s. m.* cricket.
triḍḍā	*s. m.* an acridid.
ghuṇ	*s. m.* weevil.
ghāh dā ghōṛā	*s. m.* grass-like insect.
makkuṛ	*s. m.* locust found on **akk** plant.
makṛī	*s. f.* locust.
ḍār }	*s. m.* flock of birds or flight of locusts.
ḍal }	
pūng	*s. m.* crowd of young locusts crawling.
nārwā	*s. m.* guinea-worm.

12. SNAKES AND SNAKE-CHARMERS.

phissī khaprā		A poisonous snake—echis carinata.
sangchūhr̤		A poisonous snake—the Karait.
chittar rēh ḍabb		spot.
phaniar		cobra.
kakkar̤		a kind of snake.
azhdaha bakrin		a long thick rock-snake, not poisonous.
sapāhdā sapēlā	*s. m.*	snake-charmer.
ḍangg.		bite of snake.
phakkī	*s. f.*	powder dropped on snake's teeth to remove poison.
sapp dā maṇkā	*s. m.*	cure for snake-bite like dark amber, sucks the poison from the bite.
viss	*s. m.*	poison.
kalām huddā mantar	*s. m.*	charm repeated over snake.
bīn	*s. f.*	pipe used by snake-charmers.

13. DOMESTIC ANIMALS.

ṭaṭṭū	*s. m.*	male pony.
ṭêr	*s. f.*	female pony.
ṭêrā	*s. m.*	pony (*fem.* ṭêrī).
kuttā	*s. m.*	dog (*fem* kuttī).
katūrā	*s. m.*	puppy (*fem.* katūrī).
kutīr	*s. f.*	a pack of dogs.
billā	*s. m.*	cat (*fem.* billī).
billungr̤a	*s. m.*	kitten.
kukkur̤	*s. m.*	cock.
kukkir̤	*s. f.*	hen.
chūchā	*s. m.*	chicken (*fem.* chūchī).
chhattrā	*s. m.*	ram.

bhēḍ		*s. f.* ewe.
lēlā		*s. m.* lamb (*fem.* lēlī).
chhēlā		*s. m.* he-goat.
bakrī		*s. f.* she-goat.
paṭṭh		*s. m.* and *f.* kid.
paṭhōrā		*s. m.* kid (*fem.* paṭhōrī).
gaddō̃		*s. m.* donkey (*fem.* gaddē̃).
khōta		*s. m.* young donkey (*fem* khōtī).
bōtṇā	S.	*s. m.* young donkey.
khatūmbṛā		*s. m.* young donkey.
kachchur		*s. m.* mule (*fem.* kachchir).
unn		*s. f.* wool of sheep.
jatt		*s. f.* hair of goat.
milass		*s. f.* hair of camel.
lū̃		*s. f.* hair of horse, cow, buffalo, dog, &c.
vāl		*s. m.* hair of human being.
gallā		*s. m.* herd of male camels or horses.
eiyuṛ ajjuṛ	}	*s. m.* flock of sheep or goats.
chhālā		*s. m.* small flock of goats.
gāvī		*s. f.* a herd of cows.
ṭhālā		*s. m.* small herd of cows.
vagg		*s. m.* a herd of cows or she-camels.
balēd balēdā	}	*s. m.* a herd of bullocks.
mangū̃		*s. m.* a herd of buffaloes.
chhēṛū		*s. m.* herdsman.
dhaṇāī		*s. m.* cowherd.
eiyāl ājaṛī	}	*s. m.* shepherd or goat-herd.
jatt		*s. m.* camel-herd.
gāvā		*adj.* connected with cows.
bhēḍā		*adj.* connected with sheep.
mājhā		*adj.* connected with buffaloes.
bākṛā		*adj.* connected with goats.
chhiṛ		*v. n.* go to graze.
chhēṛ		*v. a.* take to pasture.
ḍhuk		*v. n.* arrive, come home (of cattle).

chôkhar	*s. m.*	horned cattle.
ḍanggar	*s. m.*	cows and bullocks generally.
mēhrū	*s. m.*	buffaloes generally.
pahārū	*s. m.*	sheep and goats generally.
mallā pahāru	*s. m.*	sheep generally.
mallā gosht	*s. m.*	mutton.
chamṛa chamm	*s. m.*	skin of cow, buffalo, or camel.
mēshā	*s. m.*	sheep-skin.
khalṛī khall	*s. f.* *s. f.*	goat-skin.
adhvāṛa	*s. m.*	half a skin of sheep or goat.
adhôṛī	*s. f.*	half a skin of cow, buffalo or camel.
lidd	*s. f.*	dung of horse.
jādā̃	*s. f.*	mane of horse.
vēg	*v. n.*	be in season (of a mare).

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14. CATTLE.

(SEE GAZETTEER, PAGE 175.)

vachchha	*s. m.*	calf when sucking mother, up to about a year old.
vêhṛkā vāhṛkā	*s. m.*	a young bull from one year to three years old.
vèhaṛ vôhuṛ	*s. m.*	a young bull from three years to six years old.
dānd ḍānd T.	*s. m.*	bullock fit for the plough.
ḍhaggā	*s. m.*	a poor small or weak bullock
dundā	*adj.*	having two teeth (of cattle) which come at about two and-a-half years.
chaugā	*adj.*	having four teeth, four years old (of cattle).
chhiggā	*adj.*	having six teeth, five years old (of cattle).
puggā dandī	*adj.*	having all eight teeth, five and-a-half or six years old (of cattle).
kōrā charhea hōea.		just six years old (with teeth still fresh) (of cattle).

kappē dandē khalōtā.		with worn teeth, over seven years old (of cattle).
buḍhṛa	*adj.*	old, after eight or ten years old (of cattle).
chhēr	*s. f.*	interval (*pl.* chhērā̃).
vachchhi	*s. f.*	calf while suckling its mother up to about a year old.
vāhṛkī vêhṛkī	*s. f.*	a heifer from one year to two and-a-half years old.
vêhiṛ	*s. f.*	a heifer from two and-a-half years to five years old.
gā̃	*s. f.*	(*pl.* gā̃ī) cow after five years.
gāvī	*s. f.*	a collection of many cows.
gāvī chhiṛ geiī		the cows have gone to graze.
gāvī ḍhuk geiī		the cows have come home.
gāwā	*adj.*	connected with cows.
dhaṇāp	*s. f.*	heifer about three years old fit to bear young for the first time.
pèhliṇ	*a. f.*	after its first calf (of cattle).
sū	*v. n.*	be delivered of a calf.
gā̃ sūī		the cow has been delivered of a calf.
jamm	*v. a.*	bear young *pp.* jāeā.
sūā	*s. m.*	bearing a calf.
gā̃ kitwē̃ sūe eh?		in which calf-bearing is the cow?
dūjiṇ dūiṇ	*a. f.*	after its second calf (of a cow).
trinjiṇ T. trijiṇ triiṇ	*a. f.*	having its third calf (of a cow).
hêṇū	*adj.*	(cow or bullock) too young to be of use.
pachchhaṛ kurāg	*a. f.*	a cow neither yielding milk nor in calf.
kanj pharaṛ pharaṛī	*adj.*	barren.
gabbhaṇ	*a. f.*	in calf, pregnant (only for animals).
ṭhāhr	*v. n.*	hold to the bull.
sāhn	*s. m.*	bull, entire animal.
dhaṇī	*v. n.*	be put to the bull.
dhaṇā	*v. a.*	put to the bull.

vāhr	*v. n.* be in season (of a cow).
vak	*v. n.* be about to calve.
sajjī sūī	*adj.* recently calved.
khōl	*v. a.* suck (said of a calf).
chuggh dhārā̃ lè	} *v. a.* suck milk (said of a human being).
dhār	*s. f.* stream of milk.
liārī	*a. f.* giving milk soon after calving.
khāgiṛ khāgaṛ	} *a. f.* about to stop giving milk.
vēhik vēhôk	} *v. n.* stop giving milk.
saḍḍh	*a. f.* barren buffalo used in well.
phanḍar	*a f.* cow past bearing.
hatthal	*a. f.* a cow whose calf has died and which gives trouble in milking.
trōkaṛ	*a. f.* a cow or buffalo in full milk.
puṛdhēn bhadrên	} *a. f.* a cow in calf again soon after calving.
ḍhaggī	*s. f.* a poor cow.
sēhlī	*s. f.* rope for tying calf to cow when milking.
nyāṇ	*v. a.* tie calf to cow's leg for milking.
duddh	*s. m.* milk.
lassī	*s. f.* butter-milk.
dahī	*s. f.* curds.
jāg	*s. f.* sour milk, &c., used to curdle fresh milk of cows or buffaloes.
khaṭṭā	*s. m.* sour milk used to curdle fresh milk of camels.
jamm janm khaṭṭ	} *v. n.* curdle (of milk).
riṛk	*v. a.* churn.
madhāṇī	*s. f.* churning-stick.
jhaggā khōkna	} *s. m.* small churning-stick.
nētrā	*s. m.* leather thong of churn.
nēhī	*s. f.* frame of churn.
juṭṭ	*s. m.* crosspiece at foot of churn.
chākhṛī	*s. f.* lid of churn.

kāṛh	*v. a.*	heat (milk).
phiṭṭ	*v. n.*	become quite sour or bad (of milk).
viṭ	*v. n.*	be poured out, spilt.
viṭ	*v. a.*	spill, pour.
chō	*v. a.*	milk.
ḍubh	*v. n.*	be milked *pp.* ḍuddhi.
pinak	*v. a.*	milk with difficulty.
makkhaṇ	*s. m.*	butter.
gheō	*s. m.*	clarified butter.
chhā	*s. f.*	sediment of melted butter.
āṇḍar	*a.*	entire (of animals).
khassī	*a.*	castrated.
jōg	*s. f.*	pair of oxen.
panjālī	*s. f.*	ox-yoke.
ugālī	*s. f.*	chewing the cud.
gōhā	*s. m.*	cow or buffalo's dung (used for fuel).
lōtā	*s. m.*	milking-vessel.
dōlā	*s. m.*	milking-vessel.
kôrī	*s. f.*	milking-vessel.
kunnī	*s. f.*	vessel for heating milk.
dudhāṇ	*s. m.*	place for heating milk.
aghāl	*v. a.*	boil milk with water.
thivī	*s. f.*	cream.
jamãunā	*s. m.*	vessel in which milk is curdled.
būrā	*s. m.*	half-churned milk.
puṇ	*v. a.*	strain.
pōṇā	*s. m.*	straining cloth.
chaṭūrā	*s. m.*	vessel for straining.
chhiḍkī	*s. f.*	dregs of lassī.
saḍḍhā	*s. m.*	male buffalo.
kaṭṭā	*s. m.*	buffalo calf to one year old (*fem.* kaṭṭī).
jhōṭā	*s. m.*	buffalo up to two and-a-half years (*fem.* jhōṭī).
gaṛhāp	*s. f.*	buffalo heifer ready to bear young.
majjh	*s. f.*	buffalo cow (*pl.* majjhī).
gaṛhā	*a.*	to bring buffalo cow to bull.
sing	*s. m.*	horn.

rōḍā mōnā bhōḍā	*a.*	hornless.
dhralī	*a. f.*	good milker (cow or buffalo). **khaṭṭar maṭṭar te hariār** **ḍōlē mūl na pêndiā̃ dhār.** The troublesome cow and the wanderer do not let a stream of milk fall at all into the milking-vessel.
khaṭṭar-maṭṭar	*s. f.*	a cow troublesome to milk.
hariār	*a.*	given to wandering at pasture (of cattle).
ṭall ṭallī	*s. m.* *s. f.*	bell (put on neck of cattle so that they may be easily found—made of iron, copper or brass).
bōlā	*a. m.*	having spot of white hair on forehead (of buffalo only).
jhajjā	*a. m.*	having spot of white hair on forehead (of cattle).
panj kalān	*a.*	having all four feet and forehead white (of buffalo or horse).
nahrā	*a.*	having horns pointing upwards.
chappā	*a.*	having horns pointing outwards.
jhūnga	*a.*	having horns pointing forwards.
khūnḍā	*a.*	having one horn down and the other pointing differently.
hōlā	*a.*	Ditto (of buffalo).
kuḍḍhā	*a.*	with horns curling inwards (buffalo).
mussā	*a.*	with horns pointing up and slightly curved at point (buffalo).
ḍhēlā	*a.*	with horns hanging down (buffalo).
mēhrī	*s. f.*	halter.

15. CAMELS.

(SEE GAZETTEER, PAGE 179.)

uṭṭh	*s. m.*	male camel.
ḍāchī	*s. f.*	female camel.
tōḍā	*s. m.*	camel up to one year (*fem.* tōḍī).
mazāt	*s. m.*	or *f.* camel up to two years.

tirhān *s. m.* or *f.* camel up to three years.
lihāk *s. m.* male camel from one to four years old (*fem.* purāph).
chhatr *s. m.* or *f.* four year old camel.
doakk *a.* having two teeth, four year old (of camel).
chaugā *a.* having four teeth, five year old (of camel).
chhiggā *a.* having six teeth, six year old (of camel).
ūṭṭh navẽ nēsh hōeā. the camel is full grown (after 8 years).
rāshki *s. f.* large tooth of male camel.
armōsh *s. m.* an old male camel after 13 years.
khāmbā *s. m.* useless old male camel after 15 years.
jharōt *s. f.* useless old female camel.
kohānd *s. m.* hump of camel.
milass *s. f.* camel hair.
lunjaṇ *s. m.* hair of camel's tail.
gulgā̃ *s. f.* hair of camel's hump.
jādā̃ *s. f.* hair of sweating-place on camel.
jig *s. m.* throat of camel.
mast *a.* in rut.
buṛhk *v. n.* bubble (of camel).
tālū *s. m.* bladder-like protuberance from camels mouth when bubbling.
bèh *v. n.* cover (of camel).
vattar *v. n.* be in season (of a camel).
lēḍṇā *s. m.* dung of camel.
talli *s. f.* sole of camel's foot.
kōṛī *s. f.* wart on chest of camel.
lāṭi *s. f.* stick in nose of camel.
sar mahār *s. f.* string in nose of camel.
mahār *s. f.* long leading-rope of camel.
palāṇ *s. m.* pack-saddle.
pākhṛā *s. m.* saddle for two men.
jōṛā *s. m.* arch of saddle.
dandar *s. m.* catch of arched pieces in saddle.
kukkrā *s. m.* pin of jōṛā.
bajj *s. f.* side piece of saddle (*pl.* bajjā̃).
thāṛi *s. f.* side of arch of saddle.

katab	*s. m.*	arch of saddle.
kashk	*s. m.*	rope of arch of saddle.
parḍing	*s. m.*	crupper.
tangg	*s. m.*	girth.
chhikkaṇ	*s. m.*	end of girth.
garmand	*s. m.*	neck-rope to keep saddle forward.
kūṭī	*s. f.*	back-piece of saddle.
mohaḍḍā	*s. m.*	pad.
bōrī	*s. f.*	bag made of camel's and goat's hair.
trappaṛ	*s. m.*	cloth made of camel's and goat's hair.

16. CALLS TO ANIMALS.

Call.	To what animal used.	Meaning.
tāhh tāhh	bullocks	turn to right.
āhh āhh	bullocks	turn to left.
chhīh chhīh	bullocks	drink.
sāh sāh	bullocks	sit down.
hushsh	camels	sit down.
hunh hunh	camels	get up *or* go on.
pura pura	camels	drink.
turo turo	horses goats or sheep	come.

A click with the tongue (as in England) (giṭkār or dijkar) is used to make animals go on faster, and a chirrup with the lip (buchkar) is used to stop or soothe an animal or child.

17. CRIES OF ANIMALS.

hiṇak	neigh of horse.
hing	bray of donkey or mule.
bāk	bleat of sheep or goat.
ḍhikh	bellow of cow.
gaṛhk	bellow of bullock.
bōk	cry of he-goat or ram.
miṇak	gentle bleat of she-goat.
buṛhk	bubble of male camel.

ring	cry of she-camel.
raṛ	groan of camel.
bhȭk	bark of dog.
mēõk	mew of cat.
kā̃ kā̃ kar	croak of raven.
chī chī kar	chirp of sparrow.
bāng dē	crow of cock.
kark kuṛ kuṛ }	cluck of hen.
kẽ kẽ kar	quack of duck.
hūng	yell of jackal.
aṇūṇī	long-drawn howl of dog or jackal.
gaj	roar of tiger.

18. CATTLE-STEALING.

(SEE GAZETTEER, PAGE 206.)

khaṛ	*v. a.* carry off, steal *p. p.* khaṛeā *p. p. pass* khaṛigeā.
chhap	*v. n.* hide, be concealed.
chhapā	*v. a.* hide, conceal, steal.
luk	*v. n.* hide, be concealed.
lukā	*v a.* hide, conceal, steal.
ôhjaṛ	*a.* where there is no road.
pāhā	*s. m.* path from fields.
pawāhā	*s. m* near village.
viṛōj viṇhōch }	*a.* on the wrong track.
viṛōj pè geā	they have gone on the wrong track.
khōjī	*s. m.* tracker.
khujippuṇ	*s. m.* reward of tracker.
khurā	*s. m.* track.
khurā kaḍḍh	*v. a.* to follow up tracks.
khurchhī	*s. f.* place with many tracks of cattle.
ghuss	*v. n.* err.
khul	*s. f.* cloven hoofs (*pl.* khulī̃).

sumb	*s. m.*	hoof of horse or donkey.
pêr	*s. m.*	foot of camel, man, &c.
pôchā	*s. m.*	paw of dog, cat, talons of kite, &c.
khussā	*s. m.*	leather shoe put on stolen cattle to make tracks indistinct.
tanhāl	*s. m.*	iron shoe for horse or cattle.
chaṛhā	*v. a.*	put on.
chōr	*s. m.*	thief.
sā̃ī	*s. m.*	master, owner, lord.
pichhurā	*s. m.*	backward track.
trēḍh	*s. f.*	(dēuṇī) making a round to look for tracks.
mall	*v. n.*	fail.
āhr } dē ôhr }	*v. a.*	give a commission, employ, request to look for a stolen animal.
khurā lè gēā		He followed up tracks.
khurā lōk gēā		the tracks led to the village.
rēhḍ	*s. f.*	enmity, vendetta.
vaṭṭ	*s. m.*	revenge, vendetta.
sagwā̃	*a.*	identical.
vig	*s. m.*	exchange.
vigwā̃	*a.*	exchanged, given instead of stolen animal.
rassā	*s. m.*	rope.
rasseōṛ	*s. m.*	accomplice in handing on stolen cattle.
sāṭā	*s. m.*	stolen animal.
vēhṛ	*s. m.*	enclosure in jungle, with hedges round it.
ōhlā	*s. m.*	shelter.
ōhr	*s. m.*	place where stolen cattle are hidden.
markhitt	*s. m.*	informer.
markhāi	*s. f.*	reward to informer.
mēlā	*s. m.*	gathering of friends to exert influence.
shakkī	*a.*	suspicious, doubtful.
lēṭū	*s. m.*	recogniser or owner of stolen cattle.
liṭ	*v. a.*	recognise.
kālā	*s. m.*	thief (slang).
khallṛī	*s. f.*	goat or sheep-skin used as bag.
gavēṛ	*s. f.*	clue.
gangōṛ	*s. f.*	consultation.

sannh *s. f.* (mār) hole in wall for burglary.
pāṛ *s. m.* (kar) hole in hedge for theft.
jēlkhāna *s. m.* jail.
chaṭṭī *s. f.* fine.
vaḍḍhī *s. f.* bribe.
masītaṛ *s. m.* a man not fit to thieve, only fit to stay in the mosque.

19. COLOURS.

kālā	black.
chiṭṭā, baggā	white.
rattā	red.
nīla	blue, dark grey (of cattle).
pīlā	yellow, light red (of cattle).
sāwā	green, grey (of horses or cattle).
bhūrā	brown, red and white (of cattle).
bhũslā	brown.
lākhā	black (of cattle).
gōrā	fair (of men), red (of cattle).
garṛā	roan (of horses).
kullā	dun (of horses).
kakkā	fair (of man's hair), chestnut (of horse), yellow (of sand).
samand	light dun (of horses).
kumêt	bay (of horses).
tēliā kumêt	dark bay (of horses).
mushkī	black (of horses) *fem.* mushkiṇ.
ḍabbā	spotted with large spots (of cattle), piebald.
gadrā	flea-bitten (of cattle).
kêlā	pale red (of buffaloes).
dhôḷā	whitish (of cattle).
kaṭbarṛā	grey (of a man's beard).
kôrā	chestnut-coloured (of a man's eyes).
barṛa	white-eyed (of a horse).
māṇkā	having white line in eyes (horses or cattle).

20. PARTS OF BODY.

sāh	*s. m.*	breath (kaḍḍh).
usās	*s. m.*	sigh (bhar).
hūngā	*v. n.*	groan.
hūng	*s. f.*	groan.
hass	*v. n.*	smile.
khiḍkārā	*s. m.*	loud laughter (mār).
phipphur	*s. m.*	lung.
paslī	*s. f.*	rib.
sīnā	*s. m.*	chest.
maggar	*s. m.*	upper part of back.
kanḍ	*s. f.*	back.
nikkī trikkal	*s. f.*	small of back.
ḍhiḍḍh	*s. m.*	belly.
kalêjā	*s. m.*	liver.
hōṭā	*s. m.*	heart.
hā̃	*s. f.*	heart.
haḍḍ	*s. m.*	large bone (of cattle).
haḍḍī	*s. f.*	bone.
dhrangā	*s. m.*	partly consumed carcass (of cattle).
pinjar	*s. m.*	skeleton of body (of an animal).
khabbh	*s. m.*	shoulder-blade.
kachchh	*s. f.*	armpit (*pl.* kachchhā̃).
kangrēṛ	*s. f.*	backbone.
bunḍrī	*s. f.*	buttock.
ḍhūī	*s. f.*	anus.
gōḍā	*s. m.*	knee.
lakk	*s. m.*	loin.
majjh	*s. m.*	waist.
pinnī	*s. f.*	calf of leg.
sukṛang	*s. f.*	shin-bone.
giṭṭā	*s. m.*	ankle.
khurī	*s. f.*	heel.
pabb	*s. m.*	ball of foot.
shanār	*s. f.*	ankle joint.
tallī	*s. f.*	sole of foot.

anglī	*s. f.*	toe.
nõh	*s. m.*	nail.
jōṛ	*s. m.*	joint.
thuṛak ṭall	*v. n.* *v. n.*	} go out of joint.
mō	*s. f.*	ankle joint.
jussā	*s. m.*	body.
murdā	*s. m.*	dead body.
meiyat	*s. m.*	corpse.
vāl	*s. m.*	hair.
chūṇe	*s. m. pl.*	the hair of the head as worn by men.
chuṇḍā	*s. m.*	hair as worn by women.
bōdī	*s. f.*	hair as worn by children and Hindūs.
ling	*s. m.*	leg.
pêr	*s. m.*	foot.
sir	*s. m.*	head.
kōprī	*s. f.*	skull, crown of head.
tālū	*s. m.*	top of head, roof of palate.
matthā	*s. m.*	forehead.
bharbiṭṭā	*s. m.*	eyebrow.
akkh	*s. f.*	eye (*pl.* akkhī).
pipplī	*s. f. pl.*	eyelashes.
chhappar	*s. m.*	eyelid.
ānā	*s. m.*	eyeball.
ḍēlā	*s. m.*	diseased eyeball.
kākī	*s. f.*	pupil of the eye.
annhā	*a.*	blind.
kāṇā	*adj.*	one-eyed.
sujākhā	*a.*	seeing all right.
bhèngā	*a.*	looking side ways.
barṛā	*a.*	squint-eyed.
kôrā	*a.*	with chestnut-coloured eyes.
nazar	*s. f.*	eye-sight, look, offering to a superior.
mandā	*adj.*	bad.
usdī akkhī man-diāṇ		his eyes have gone bad.
usdī akkhī āīā̃		his eyes have gone bad.

us āpṇiā̃ akkhī banwāiā̃		he has had his eyes cured.
chiṭṭā pè gēa-ās		his eyeball has become white.
dhudd	*s. f.*	mistiness of eyesight.
nakk	*s. m.*	nose.
nās	*s. f.*	nostril (*pl.* nāsā̃).
naswār	*s. f.*	snuff.
naswār chhikk	*v. a.*	take snuff.
mū̃h	*s. m.*	mouth, face.
hōṭh	*s. m.*	lip.
khāḍī	*s. f.*	chin.
gallh	*s. f.*	cheek (*pl.* gallhā̃).
paṭṭpurrī	*s. f.*	temple (of head).
kachūnī	*s. f.*	hair of temple.
dāhṛī	*s. f.*	beard, T. man.
muchchhā̃	*s. f. pl.*	moustaches.
shôhpar	*s. m.*	large moustaches.
kann	*s. m.*	ear.
kanūṇī	*s. f.*	the hole of the ear.
vaṭṭā	*s. m.*	lobe of ear.
dand	*s. m.*	tooth.
haṇṇeõ	*s. f.*	grinder-tooth.
paṭṭ	*s. f.*	thigh, silk.
ghuṇādhā	*s. m.*	decay of teeth (supposed to be caused by a worm).
bīṛ battrī	*s. f.*	line of teeth.
khakhāṛī	*s. f.*	jaw.
marhāl	*s. f.*	gum.
jibbh zabān	*s. f.*	tongue (*pl.* jibbhā̃).
gaḷ	*s. m.*	neck.
dhôṇ	*s. f.*	nape of neck.
ghanḍī	*s. f.*	Adam's apple.
hassī	*s. f.*	collar-bone.
mōhḍā	*s. m.*	shoulder.
bā̃h	*s. f.*	arm (*pl.* bā̃hā̃).
sajjā	*adj.*	right.

khabbā	*a.*	left.
ārak	*s. f.*	elbow.
ḍôhḷa	*s. m.*	upper arm.
viṇi	*s. f.*	fore-arm.
guṭṭhī	*s. f.*	wrist.
hatth	*s. m.*	hand.
chhappar	*s. m.*	back of hand or top of foot.
talli	*s. f.*	palm of hand or sole of foot.
angli	*s. f.*	finger or toe.
angūṭh	*s. m.*	thumb or big toe.
chichi	*s. f.*	little finger or little toe.
dhappā	*s. m.*	blow with both hands open.
chamāṭa	*s. m.*	slap with open hand.
dhakkā	*s. m.*	push.
muṭṭh	*s. f.*	fist (*pl.* muṭṭhī).
ghuṭ	*v. a.*	close the fist.
mukkī	*s f.*	blow with fist.
mukkiā̃ mār	*v. a.*	pound with fist as in massage.
muṭṭhiā̃ bhar	*v. a.*	squeeze with hands.
ṭaṭṭari	*s. f.*	bald head.
ganjā	*a.*	bald.
rōḍā	*a.*	with head entirely shaved.
singg	*s. m.*	horn.
būth	*s. m.*	face (of a quadruped).
galmā̃	*s. m.*	dewlap (of cattle).
kōli	*s. f.*	breast (of quadruped).
ghamaṭṭ	*s. f.*	hump (of cattle).
kuhāṇḍ	*s. m.*	hump (of camel).
madau	*s. m.*	withers of horse.
puṭṭhā	*s. m.*	hind quarter (of a quadruped).
pūchhal	*s. m.*	tail.
ḍhugg	*s. f.*	(*pl.* ḍhuggā̃) bone of quarter (of horse).
sum	*s. m.*	hoof of horse or (S.) of cattle.
bāhū	*s. m.*	shoulder (of cattle).
phari	*s. f.*	shoulder (of cattle).
dājā̃	*s. f.*	mane of horse.
bōdi	*s. f.*	forelock of horse.

marvadhnā	*s. m.*	pastern-joint.
gāmchi	*s. f.*	
nali	*s. f.*	cannon-bone of horse.
gōḍa	*s. m.*	knee of horse.
ḍôhlī	*s. f.*	upper part of leg of quadruped.
khuchchar	*s. m.*	hock of quadruped.
par	*s. m.*	wart on horse's leg.
thaṇ	*s. m.*	teat.
khiri	*s. f.*	udder.

21. DISEASES.

(SEE GAZETTEER, PAGE 14.)

hanjirā̃	*s. f. pl.*	swelling of glands.
nichh	*s. f.*	sneeze.
khagh	*s. f.*	cough.
kass	*s. f.*	fever
kulanj	*s. f.*	colic.
adhrang	*s. m.*	paralysis.
lakwā	*s. f.*	facial paralysis.
zātal	*s. m.*	pneumonia.
bhuss	*s. m.*	jaundice.
mān	*s. m.*	dropsy.
ṭhaḍḍiā̃ piṛiā̃	*s. f. pl.*	small-pox (euphony for tattiā̃, hot).
aṛā	*s. m.*	constipation.
subṛā	*s. m.*	measles.
nārwā	*s. m.*	guinea-worm, supposed to be due to drinking water in which snake's eggs have been dissolved.
dhrapphaṛ	*s. m.*	nettle-rash, cured by killing a small owl (chirbal).
hêzā	*s. m.*	cholera (supposed to be due to an evil wind).
ḍāki	*s. f.*	
bāwā̃	*s. m.*	
ṭhaḍḍ	*s. f.*	cold—ṭhaḍḍ lag geii.

22. DISEASES OF ANIMALS.

(SEE GAZETTEER, PAGE 178.)

viḷḷ		*s. m.* disease of cattle from eating certain grasses.
haḍḍi kaḍḍh		*v. a.* show a splint (of horse).
haḍḍ		*s. m.* spavin (of horses).
mūtrā		*s. m.* bog-spavin (of horses).
chakôl		*s. m.* disease of pastern (of horse).
tālū		*s. m.* swelling of palate (of horse).
kanār		*s. m.* cold (of quadruped).
sūl		*s.m.* colic (of horse).
khūb	S.	*s. m.* } strangles.
hubbiā̃	D.	*s. f.* } strangles.
ḷāgā		*s. m.* rubbing by saddle.
chānṇī		*s. f.* staggers—a horse is said to die at once of chānṇī, if a light is shown behind it when it has been rubbed by the saddle.
zèhr bād		*s. m.* lymphangitis.
sīmak		} *s. m.* anthrax.
sard garm		} *s. m.* anthrax.
gaṛī		*s. f.* disease causing sudden death of cattle.
mū̃hkhur		} *s. m.* foot-and-mouth disease.
mālab		} *s. m.* foot-and-mouth disease.
ṭhaḍḍiā̃		*s. f.* small-pox—cow-pox (of cattle and sheep).

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23. HOUSES AND FARM BUILDINGS.

(SEE GAZETTEER, PAGE 66.)

ghar	*s. m* house, home, household.
kōṭhā	*s. m.* house, room, especially a flat-roofed hut or room.
kōṭhī	*s. f.* } a large bungalow built in English style.
banglā	*s. m.* } a large bungalow built in English style.
kōṭhṛī	*s. f.* small room entered off another room.
banglā	*s. m.* upper chamber when well-made of burnt brick.

māṛī		*s. f.* a storied house of burned bricks; ancient tomb of chiselled stones common in the Salt Range, probably Buddhist.
dārā		*s. m.* guest-house, village club.
pôṛī		*s. f.* step of a stair, *pl.* stairs.
paṛsāng		*s. m.* ladder.
bāhī		*s. f.* side piece of a ladder or frame.
ḍaṇḍā ḍanna	S.	*s. m.* step of ladder, stick.
kaddh		*s. f.* (*pl.* kaddhā̃) wall.
tall		*s. m.* floor.
chhatt		*s. m.* roof.
ussar		*v. n.* be built.
usār		*v. a.* build.
ghatt		*v. a.* build, put on (a roof), throw, spread out, drop, pour.
vaṭṭā		*s. m.* clod. S. stone.
siḷḷh	S.	*s. f.* (*pl.* siḷḷhā̃) brick.
siḷḷ		*s. f.* (*pl.* siḷḷā̃) shaped stone.
iṭṭ		*s. f.* (*pl.* iṭṭā̃) brick, especially a pakka brick.
chikkuṛ		*s. m.* mud.
gārā		*s. m.* thin mud used for mortar.
paksā		*s. m.* built of mud only, not made into bricks.
thōbā thōbī sūsī		*s. m.* *s. f.* *s. f.* } lump of mud used in building a mud wall.
chhappar		*s. m.* thatched roof or thatched hut or shed.
chhappaṛ		*s. m.* pond.
chhapprī		*s. f.* small thatched shed, without walls.
ḍhārā ḍhārī		*s. m.* *s. f.* } rough thatched shed, used chiefly for cattle.
limm		*v. a.* (*pp.* litta) plaster with mud.
lēmbī		*s. f.* plastering with mud.
lē		*s. m.* mud plaster.
dhōhẽ	T.	*s. f.* (*pl.* dhūhī) large thatched shed, used chiefly for cattle.
jhuggī		*s. f.* rough thatched hut, hovel, lean-to shed, tent of gipsy.

paṭṭ		*s. f.* (*pl.* paṭṭī) beam of roof—if squared shôhtir *s. m.*
kaṛī		*s. f.* rafter.
pasēl		*s. f.* (*pl.* pasēlā̃) side-beam of roof.
kātēbā		*s. m.* beam along top of wall.
thamm thammā		*s. m.* prop.
vargā karīā	S.	*s. m.* small cross-piece of roof.
paramba		*s. m.* piece of wood built in wall on which to support door-frame.
bêrā		*s. m.* cross-piece of wood in roof to keep crooked rafter straight.
parnāla		*s. m.* water-conduit on roof.
varēṇḍī	S.	*s. f.* part of wall projecting above roof.
chullh		*s. f.* (*pl.* chullhī) fire-place.
sakār	S.	*s. f.* (*pl.* sakārī) quadrangular mud-built receptacle for grain.
kahōṭā kalhōṭā	S.	*s. m.* earthen cylinder for storing grain.
kalhōṭī		*s. f.* small earthen cylinder for storing grain.
gāhhī		*s. f.* oblong receptacle against wall of house for storing grain.
ambār		*s. m.* granary.
tabēlā		*s. m.* stable.
thān		*s. m.* stall.
ḍhinggar		*s. m.* dry thorns.
thallhā		*s. m.* platform.
būhā		*s. m.* door.
ḍēhḍī		*s. f.* entry, when roofed over.
tāk		*s. f.* (*pl.* tākā̃) fold of a door.
khiṛkī		*s. f.* door made of grass or reeds interwoven.
mōrī bārī		*s. f.* window-opening.
tākṛī		*s. f.* window-frame.
muhāṭh		*s. f.* (*pl.* muhāṭhā̃) door-frame, especially the uprights.
mathēr		*s. f.* upper cross-piece of a door-frame.

dharsāl	*s. f.* lower cross-piece of a door-frame.
jālā	*s. m.* recess in a wall.
ghāṛvā̃	*a.* chiselled, shaped (stone).
satth	*s. f.* uncovered enclosure for cattle.
kuṛh	*s. f.* covered cattle-shed.
chhatt	*v. a.* roof.
valgaṇ	*s. m.* land enclosed by a wall or hedge.
vēhṛā	*s. m.* court-yard of a dwelling-house.
vēhṛ	*s. m.* large area of open ground enclosed by fence.
vāṛ	*s. f.* fence, hedge.
vāṛā	*s. m.* sheepfold, enclosure, melon-patch.
vāṛī	*s. f.* melon-patch.
tāk	*s. m.* wooden door.
thūhṇī	*s. f.* forked prop.
êrā	*s. m.* foundation.
khāna-ba-dōsh	*a.* gipsy, wandering.
kāmb	*s. f.* bent stick used as prop of tent (*pl.* kāmbā̃).
jhullī	*s. f.* patchwork of rags used as covering of a tent.
tambū	*s. m.* tent.

24. FURNITURE.

(See Gazetteer, page 66.)

ātuṇ	*s. m.* collection of girls.
bhanḍār	*s. m.* collection of women to spin.
palang	*s. m.* painted bed.
pāwa	*s. m.* leg of bed.
sērū	*s. m.* cross-piece of bed at top and bottom.
hīh	*s. f.* side-piece of bed.
sirhāṇa	*s. m.* head of bed.
latāndī	*s. f.* foot of bed.
kaṛtal	*s. m.* woven strips of bed.
dāuṇī	*s. f.* strip lengthwise at foot of bed.

kaṛā	*s. m.*	cross-strip at bottom of kaṛtal on which dāuṇi is fastened.
ṭōpī	*s. f.*	head of leg of bed.
pôṛ	*s. m.*	foot of leg of bed.
pīhṛā	*s. m.*	stool with a back.
ḍhōh	*s. f.*	back of stool, leaning back.
pihṛi	*s. f.*	stool, seat of stool.
ḍanḍā	*s. m.*	cross-piece.
bhambīri	*s. f.*	ornament like a reel.
munna	*s. m.*	leg of back of stool.
chūl	*s. f.*	dovetail (*pl.* chūlā̃).
paghūṛa	*s. m.*	cradle.

25. CLOTHING, DRESS AND ORNAMENTS.

(SEE GAZETTEER, PAGE 68.)

paṭkā	*s. m.*	small turban.
pagg	*s. f.*	large turban (*pl.* paggā̃).
paggṛī	*s. f.*	small turban.
chōlā	*s. m.*	a sleeved jacket buttoned at throat.
galviṇ	*s. f.*	neck-slit of jacket.
bīṛā	*s. m.*	cloth button.
phāhī	*s. f.*	noose, eye for button.
bā̃h	*s. f.*	sleeve (*pl.* bā̃hā̃).
chādar	*s. f.*	(*pl.* chādarā̃) sheet worn like a plaid.
pōt	*s. f.*	breadth of cloth (*pl.* pōtā̃).
tirpōt	*a.*	made of three breadths sewn together.
aḍhāpōt	*a.*	made of two-and-a-half breadths sewn together.
dupōt	*a.*	made of two breadths sewn together.
majhlā	*s. m.*	waist-cloth, generally worn loose.
chōtā	*s. m.*	waist-cloth worn tight.
jutti	*s. f.*	shoe.
khabbuṛ	*s. m.*	old shoe.

khalla	*s. m.*	shoe.
usnũ khalle mārē		he beat him with shoes.
sāfā	*s. m.*	large turban.
lungī	*s. f.*	checked cloth.
khēs	*s. m.*	thick cotton plaid for bedding, dark blue cloth for waist-cloth.
kōṭ	*s. m.*	long-sleeved jacket.
kurṭī	*s. f.*	short-sleeved jacket.
chugha	*s. m.*	long loose robe open at throat.
rūedār kōṭ	*s. m.*	quilted jacket.
sirāṇa	*s. m.*	pillow.
lēph tulāī	*s. f.*	bedding.
vichhā	*v. a.*	spread.
razāī	*s. f.*	quilt for bedding of English cotton.
sīrak	*s. f.*	quilt for bedding of country cloth.
lēph	*s. m.*	quilt.
chēhbā	*s. m.*	print, stamp on cloth.
tulāī	*s. f.*	quilt used as mattress.
chhô	*s. f.*	cover for quilt or pillow.
dēwar	*s. m.*	suit of two clothes, lungī and phulkārī.
môlī	*s. f.*	coloured thread.
thigṛī	*s. f.*	rag.
pēpṇī	*s. f.*	long coat.
lāl chīrā	*s. m.*	red turban.
shāl	*s. f.*	silk wrap.
chādar	*s. f.*	wrap.
jhaggā	*s. m.*	coat.
sutthaṇ	*s. f.*	drawers of women.
salāra	*s. m.*	striped cloth.
bhōchhaṇ	*s. m.*	plain cotton wrap (of woman).
piṇkhī	*s. f.*	red striped wrap (of woman).
phulkārī	*s. f.*	flowered wrap (of woman).
chōḷī	*s. f.*	short bodice covering only front.
chōḷā	*s. m.*	bodice covering whole body.
majhlā	*s. m.*	petticoat.
janjū	*s. m.*	Brahmanical thread.

chunḍa chonḍ	*s. m.*	hair worn with plaits in front (by virgin).
gund	*v. a.*	plait (hair) *pp.* guttā.
gutt	*s. f.*	plaited tail of hair worn behind.
vāl	*s. m.*	hair.
chunḍ	*v. a.*	plait hair in three plaits.
jūṛā	*s. m.*	queue (of hair).
dhāgā	*s. m.*	silk thread ornament in ears.
bunddā	*s. m.*	ear-ring drop (worn by virgins).
vāḷā	*s. m.*	large ear-ring.
vāḷī	*s. f.*	small ear-ring.
pattar	*s. m.*	silver bead in ear-ring.
bulāk	*s. f.*	nose ring.
hassī	*s. f.*	broad neck-ornament.
muṭṭhrā	*s. m.*	broad bangle.
kaṛā kangaṇ	*s. m.*	bangle.
mundrī	*s. f.*	ring with stud or stone.
chhalla	*s. m.*	plain ring.
vēhṛ	*s. m.*	broad ring.

26. FOOD.

kaṛāh kaṛāhī halwā	*s. m.* *s. f.* *s. m.*	a sweetmeat made of wheat-flour fried in ghī and mixed with a solution of sugar.
jangirā	*s. m.*	cake of flour fried in ghī and coated with sugar, something like short-bread.
kachôṛī	*s. f.*	pasty made of flour, ghī and sweet oil, with urd pulse inside.
bidāna	*s. m.*	sweetmeat made of urd flour fried in ghī and covered with a solution of sugar.
lūṇ	*s. m.*	salt.
miṭṭha	*adj.*	sweet.
salūṇā	*adj.*	salt.
ṭukkur	*s. m.*	food, bread.
bēhā	*adj.*	stale.

sajjā		*adj.* fresh.
guṛ		*s. m.* molasses.
ḍhōḍhā		*s. m.* large bannock of bājra-meal and salt.
gōgā		*s. m.* } small scone of bājra, wheat, &c.
gōgī		*s. f.* }
rōṭī		*s. f.* }
mann	S	*s. m.* large wide scone used in Salt Range.
ghungṇī		*s. f.* boiled bājra meal.
āṭā		*s. m.* meal.
vaṭṭ		*s. m.* fine flour of bājra eaten raw with sugar.
khīriṇ		*s. f.* meal boiled in milk.
bishallī		*s. f.* scone of bājra meal with ghī or ghī and sugar.

27. NAMES AND ABBREVIATIONS.

A family descended from a man are often called after his name (the vowel being shortened) with the affix-**āl** or-**wāl**, or in the Bār,—**wānā** *e. g.*—

Family.	*Descendants of.*
Shahāl	Shāh Muhammad.
Masteāl	Mast Khān.
Kalwāl	Kallo.
Shirwāl	Sher Khān.
Nissowāna	Nisso.
Rindowāna	Rindo.

Names.—A child is commonly given a name within a week after birth. Sometimes a man calls his sons by names that rhyme with each other, *e. g.*, Muhammad Yār, Ahmad Yār, Barkhurdār, Allāh Yār. In the Salt Range a name compounded with Muhammad is frequently given, *e. g.* Mīā̃ Muhammad, Shēr Muhammad. Common names in the Bār are for men—Makhṇī, Bābblī, Dāimī, Kāimī, Hāshū, Shāshū, Massū, Jīwanī; and for women—Satbhirāī, Alam Khātūn, Vallā̃, Jallā̃, Bhāgō, Phatte, Bakkhō (for Bakhtbharī).

Names are often contracted, *e. g.*—

Contraction.	*Full name.*
Khuddu	Khuda Yār—Khuda Bakhsh.
Shēru	Sher Muhammad.
Alu	Alam Khān.
Jahāna	Jahān Khān.
Kaṭṭū	Kaṭmīr.
Mamdū Mamna	Muhammad Khān.
Hākū	Hākim Khān.
Jallū	Jalāl Khān.
Bāhblī	Bahāwal Bakhsh.
Sammu	Shams-ud-dīn.
Samāilī	Ismāīl.
Zulfā	Zulfikār.
Dādū	Allahdād.
Sābū	Sāhib Khān.
Pallhū	Pahlwān.

Nicknames are sometimes given men from their personal qualities; *e. g.* Kôrū (chestnut-eyed), Ḍōrā (deaf), Mōṭā (fat), Mōtiā̃wala (of the pearls), Jhuṭṭī (the snatcher).

28. POSTURES.

(See Gazetteer, page 70).

nēū̃ khalōtā / niwaṛ khalōtā	*a.*	standing with head bent.
uṛ khalōtā	*a.*	standing with head bent and hands on knees.
siddhā khalōtā	*a.*	standing upright.
gōṭh mār	*v. a.*	sit holding the knees with the arms or with cloth round waist and knees.
palatthī / patthallī T		mārī beiṭhā—sitting cross-legged, tailor-fashion.
gōḍē bhār	*v. n.*	kneeling.
aṭhrūhā̃ beiṭhā		sitting on hunkers, resting buttocks on heels.
ākiṛ-kē beiṭhā		sitting stiffly with head back.
talli ṭēk-kē beiṭhā		leaning on one palm.

lēṭ	*v. n.* lie down *p. p.* lēṭēā.
ōṭ	*s. f.* support (*pl.* ōṭã).
utāṇā	*adj.* lying on back.
amūdhā	*adj.* lying on face.
pāsse parnā	*adj.* lying on side.

29. SPINNING.

(SEE GAZETTEER, PAGE 67).

charkhā	*s. m.* spinning-wheel.
tand	*s. f.* yarn.
pūṇi	*s. f.* cleaned cotton ready to spin.
vāṛi	*s. f.* handful of cleaned cotton.
tili	*s f.* splinter, match, centre of pūṇī.
chhalli	*s. f.* } reel of spun thread.
muḍḍhā	*s. m.* }
maṇka	*s. m.* washer of leather.
biṛi	*s. f.* thread to keep washer in place.
trakkḷā	*s. m.* iron pin on which thread is spun.
guḍḍa	*s. m.* peg to keep thread in place.
kāhḍ	*s. f.* base of spinning wheel, cross-piece.
tir	*s. m.* piece joining the two kāhḍs.
māhl	*s. f.* thread that drives the spinning-wheel.
khabbaṛ	*s. f.* (*pl.* khabbaṛã) part of driving-wheel.
bêṛ	*s. m.* string tying khabbaṛs together.
laṭṭh	*s. f.* axle of driving-wheel.
hatthi	*s. m.* handle.
majhērū	*s. m.* centre part of driving-wheel.
phull	*s. m.* stud on wheel.
saḷāi	*s. f.* pin of yarn.
aṭṭi	*s. f.* skein of yarn on twister.
aṭēraṇ	*s. m.* twister.
aṭēr	*v. a.* wind yarn.
gōh	*s. f.* end of aṭēraṇ (*pl.* gōhī).
tīr	*s. m.* longitudinal piece of aṭēraṇ.

vēṇḍla	*s. m.* skein of yarn off aṭēraṇ.
ūrā	*s. m.* revolving frame of grass.
naḷā	*s. m.* reed on which yarn is wound.

30. WEAVING.

tand	*s. f.* yarn (*pl.* tandū̃).
pānja	*s. m.* five threads of yarn.
phuṭṭī	*s. f.* cotton unginned.
jhamṇī	*s. f.* crooked stick for carding cotton on a cot.
jhamb	*v. a.* card cotton.
vēl	*v. a.* gin cotton.
vēlṇā	*s. m.* cotton-gin.
pēwā	*s. m.* cotton-seed.
kapāh	*s. f.* cleaned cotton (*pl.* kapāhā̃).
kasāī	*s. m.* cotton-scutcher, butcher.
pinj	*v. a.* scutch cotton.
pinjuṇ	*s. m.* cotton-scutching implement.
tāṛā	*s. m.* wooden mallet for striking bowstring.
tanddī	*s. f.* string of bow.
rū	*s. f.* scutched cotton *pl.* rūī.
vāṛī	*s. f.* ball of scutched cotton.
tīlī	*s. f.* stalk of kāṇā.
pūṇī	*s. f.* ball of cotton on tīlī.
charkhā	*s. m.* spinning wheel.
katt	*v. a.* spin.
trakklā	*s. m.* iron pin.
chhallī	*s. f.* skein.
aṭēraṇ	*s. m.* twister.
aṭēr	*v. a.* twist.
sūtar	*s. m.* thread.
aṭṭī	*s. f.* twisted skein of thread.
chhibb	*s. f.* twisted skein of thread (chhibbā̃).

vēṇḍlā	*s. m.* a collection of aṭṭis.
tāṇā	*s. m.* woof.
taṇ	*v. a.* prepare woof.
javvil	*s. f.* (*pl.* javvilī) measure = 20 hatth.
hatthṛā	*s. m.* cubit measure = 24 inches.
kānā	*s. m.* stalk of sar grass.
jhabb	*v. a.* moisten (cloth only).
sōṭa	*s. m.* stick.
kuṭṭ	*v. a.* beat, pound.
pāṇ	*s. f.* thin paste of wheat flour.
pīh	*v. a.* grind.
kunnī	*s. f.* earthen pot.
kunāl	*s. m.* large earthen vessel.
lēṭṭī	*s. f.* thick paste-mixed with water makes pāṇ.
ghōṛī	*s. f.* stand for woof.
tāṇī	*s. f.* prepared woof.
khilār	*v. a.* spread, stretch.
kuchchiṇ	*s. f.* brush (mār).
bandiā	*s. m.* thread put in place of grass to keep threads separate.
pitā	*s. m.* spare threads.
chakkī	*s. f.* cake of soap.
sabūṇ	*s. m.* soap.
pēṭā	*s. m.* warp.
khaḍḍī	*s. f.* weaver's shop.
dassī	*s. f.* pattern.
gaḍḍh	*v. a.* knot.
sakkhṇī	*s. f.* straw inside reel.
nallī	*s. f.* reel.
nāl	*s. f.* shuttle (*pl.* nālā̃).
uṇṇ	*v. a.* weave.
takkī	*s. f.* web, folded up.
uṇāwat uṇāvī T	*s. f.* charge for weaving.

31. AGRICULTURAL IMPLEMENTS AND PROCESSES.

(SEE GAZETTEER, PAGE 163).

haḷ	*s. m.* plough.
hālī	*a.* belonging to a plough. *s. m.* ploughman.
kuṛ	*s. m.* boot of plough.
killā	*s. m.* upright of plough.
hatthī	*s. f.* handle of plough.
ōg	*s. m.* wedge of plough.
hal	*s. f.* shaft of plough.
kōṭ	*s. m.* main part of shaft.
bachchī	*s. f.* middle part of shaft.
sannā	*s. m.* end of shaft attached to yoke.
phālā	*s. m.* coulter of plough.
kuṇḍā	*s. m.* iron staple.
vā̃h	*s. f.* hole in shaft.
panjālī	*s. m.* yoke, main part of yoke.
gātrā	*s. m.* fixed inner peg of yoke.
vēlṇā	*s. m.* moveable outer peg of yoke.
gummaṭ	*s. m.* knob in centre of yoke.
kamlā	*s. m.* knob in yoke above bullock's neck.
bann	*s. m.* embankment of field.
bādhā	*s. m.* dam.
bannh	*v. a.* make an embankment (*p. p.* baddhā).
bajjh	*v. n.* be made (of an embankment) (*p. p.* bajjhī gea).
vallan S	*s. m.* water-course made to guide water to a field.
kahī	*s. f.* mattock.
jhingār	*s. m.* cracking noise made by a Persian wheel.
kūk	*s. f.* shriek, screech, howl (*cf.* mār), a sound sometimes made by a Persian wheel considered ill-omened.
chūthī	*s. f.* pivot, tapering point, tap-root (as of carrot or turnip).

aṭ	*s. m.* sediment at bottom of a well.
khohāī	*adj.* belonging to a well.
ṭinḍ	*s. f.* pot on rope of Persian wheel.
māhl	*s. f.* rope of Persian wheel on which pots are fastened.
khōpā	*s. m.* leather blinders put on bullocks' eyes.

32. MEASURES.

(See Gazetteer, page 198).

lēlā bhāk		*s. m.* so far as a lamb's bleat can be heard.
sadwāh		*s. m.* so far as a man's voice can carry.
muṭṭh		*s. f.* (*pl.* muṭṭhī) fistful.
kā̃h		*s f.* fistful.
chukkā		*s. m* half-handful.
lap		*s. f.* handful.
buk		*s. m.* double handful.
tōl		*v. a.* weigh.
miṇ		*v. a.* measure by capacity.
kachchh		*v. a.* measure by length.
hatthṛā		*s. m.* cubit measure = 24 inches.
javvil		*s. f.* (*pl.* javvilī) a cloth measure = 20 hatth.
hatth		*s. m.* cubit = 24 inches.
miṇwā̃		*adj.* by measure.
tōlwā̃		*a.* by weight.
khalwār		*s. m.* = 4 maṇ ṭopeā̃lē = 8 standard maunds.
chhaṭākī		*s. f.* } = 5 tolās.
ānā		*s. m.* }
ṭhullā	T	*s. m.* a measure of capacity called paṛōpī in the Doab.
paṛōpī	T	*s. f.* a measure of capacity equal to the ṭōpa of the Doāb.

33. WRITING, BOOK-KEEPING AND MONEY-LENDING.

(See Gazetteer, page 192).

rupeiā	*s. m.*	rupee (*pl.* rupeie.)
ānā	*s. m.*	anna.
paisā	*s. m.*	paisa.
pāi	*s. f.*	pie.
adhēlā	*s. m.*	half a paisa.
panjia	*s. m.*	⅕ of an anna.
chaũ ich ānā		an anna per mensem interest on four rupees.
trī ich ānā		an anna per mensem interest on three rupees.
addh ānā	*s. m.*	6 pie.
munnā ānā	*s. m.*	9 pie.
mōhar	*s. f.*	gold mohar.
biṭṭi	*s. f.*	Russian gold coin.
tilla	*s. m.*	gold coin.
kauḍi	*s. f.*	a cowrie.
chawākk	*s. m.*	four couries.
pahāṛe	*p. m.*	multiplication-table.
vanḍḍ	*v. a.*	divide.
vanḍḍ	*s. f.*	division.
mass	*s. f.*	ink.
maswāni	*s. f.*	inkstand.
kallam	*s. f.*	pen.
likkhan	*s. f.*	pen.
kāgut kāgul T	*s. m.*	paper.
likkh	*v. a.*	write.
paṛh	*v. a.*	read.
sikkh	*v. a.*	learn.
kirāṛ	*s. m.*	Hindu shopkeeper.
shāh	*s. m.*	high class Hindu shopkeeper or moneylender.
bakhtāwar	*s. m.*	a well off, moneyed man.
paise ālā	*a.*	moneyed.
lèaṇ dēwaṇ	*s. m.*	dealings.
veāj	*s. f.*	interest.

rōk	*s. m.*	cash.
jinas	*s. f.*	kind.
karuz	*s. m.*	debt.
lāhṇā	*s. m.*	credit, debt due.
riṇṇ	*s. m.*	debt.
mẽ us dā riṇṇ dēuṇā ē		I owe him a debt.
riṇṇāi	*a.*	indebted.
udhār	*s. m.*	loan (chā).
udhārī	*a.*	on loan.
gāhṇā	*s. m.*	jewels, ornaments, mortgage, pledge.
gāhṇē ghatt	*v. a.*	put in pledge, pawn, mortgage.
chukā lè / mōl lè / bè lè	*v. a.*	buy.
bè kar / vēch	*v. a.*	sell.
vahī	*s. f.*	account-book, ledger.
parchūn	*s. f.*	petty sales.
bandī	*s. f.*	rough note.
sūhṛ	*s. m.*	day-book.
khātā	*s. f.*	one man's account in ledger.
lēkhā	*s. m.*	account, debt.
rōkiṛ	*s. f.*	cash-book.
pannā	*s. m.*	page.
angg	*s. m.*	number of page.
bākī kaḍḍh chhaḍḍī		struck a balance.
lēkhē vich chāṛheā.		entered in account.
veāj lā dittī		added interest.
kaṭṭ / gaḍḍhchhōṛā	*s. m.*	deduction made from principal of loan before giving it.
gaḍḍh	*s. f.*	knot.
kasūr	*s. m.*	charging 13 months' interest on 12 months' debt.
udhār lè	*v. a.*	borrow.

udhār dē	*v. a.*	lend.
is mērā riṇṇ dēuṇā e.		he owes me a debt.
us kōlõ maĩ lāhṇa e.		I am due money from him.
us dā maĩ dēuṇā e		I owe him money.
mērē kōlõ us lāhṇā e.		He is due money from me.
us mērā riṇṇ lāh chhōṛeā e.		he has paid off the debt due to me.
lèh	*v. n.*	to be paid off (of a debt).
lāh	*v. n.*	to pay off a debt.
us mērē kōl bhōẽ gāhṇē ghattī e.		He has given land to me in pledge.
maĩ bhōẽ gāhṇē ghattṇī ē.		I must give land in pledge.
ē bhōẽ gāhṇē e		This land is under mortgage.
bhōẽ chhuṛā līi		He has redeemed his land.
āgit	*s. f.*	receipt of money entered in account credit.
āgit kar	*v. a.*	enter as received.
chhōṭ	*s. f.*	interest on repayments.
mannaṭ	*s. f.*	taking on oneself another's obligation.
manā	*v. a.*	get another to take on himself one's obligation.
lēkhā kar dē	*v. a.*	make up an account.
muṭṭh	*s. f.*	closed fist, handful, instalment (*pl.* muṭṭhī).
mōṛ	*s. m.*	remission allowed on sum received in payment of debt.
viṛā	*v. a.*	allow in account, deduct.
jōṛ	*s. m.*	total.
jōṛ	*v. a.*	add up.
pēchha	*s. m.*	state of account, balance.
bākī	*s. f.*	balance.
bākī vaddhī		brought over.

rashid	*s. f.*	draft payable on demand, on or after a certain date.
ṭōmbū	*s. m.*	deed, bond.
hunḍḍī	*s. f.*	draft.
vaṭṭā hunḍāwaṇ	*s. m.*	discount on draft.
akkhar	*s. m.*	letter, handwriting.
ṭākre	*s. m.*	shopkeeper's character used in account-books.
dasti	*a.*	on temporary loan.
jōgān	*post p.*	for, on account of.
naffa	*s. m.*	profit.
ghāṭ ghāṭā	*s. f.* *s. m.*	loss.
vajjō	*s. m.*	consideration for a draft.
ḍiwāla	*s. m.*	bankrupt.
rach	*v. n.*	fail.
bhar	*v. a.*	pay.
phēr	*v. a.*	return, dishonour a bill.
vapārī shahūkār	*s. m.*	bill-broker.
jōkhiō	*s. m.*	risk.
puṭṭh bharāvī	*s. f.*	commission for endorsement.
sammāchār	*s. m.*	advice of draft.
phiṛtāna	*s. m.*	compensation for dishonouring a bill, varies from place to place—here from Rs. 1 to Rs. 5 per cent.
patt	*s. f.*	honour, credit.
āhṛtī	*s. m.*	broker.
vikā	*s. m.*	sale.
sẽkṛā	*s. m.*	per cent., a hundred.
viss	*v. a.*	trust.
mittī	*s. f.*	date.
chaṭṭī	*s. f.*	fine, penalty.
vāddhā	*s. m.*	increase, premium.
ghāṭa vaṭṭā	*s. m.*	discount.

34. CASTES AND OCCUPATIONS.

(SEE GAZETTEER, PAGE 94.)

Masculine.	*Feminine.*	*Usual Occupation.*
pāolī	pavleāṇi	weaver.
mōchī	mucheāṇī	cobbler.
kasāī	kasêṇ	oil-presser, cotton-scutcher.
māchhī	machheāṇī	baker, grain-parcher.
charhōā dhabbā	charhōī dhabbī	washerman, cotton-printer.
lohār	lohārī	blacksmith.
nāī	neāṇī	barber.
dhirkhāṇ	dhirkhāṇī	carpenter.
sunārā	sunārī	goldsmith.
sirāj	sirājiṇ	saddler.
mirāsī ḍūm	mirāsiṇ ḍūmṇī	musician.
kubhār	kubhārī	potter.
arāī maleār	arēṇ maleārī	market-gardener.
Awāṇ	Awāṇī	Awān.
zamīdār	zamīdārnī	peasant.
chūhṛā	chūhṛī	non-Musalmān sweeper.
musallī	musalliṇ	Musalmān sweeper.
darzī	darzeāṇī	tailor.
jaṭṭ	jaṭṭī	peasant.
kirāṛ	kirāṛī	Hindū shop-keeper.
khattrī	khattreāṇī or khattrāṇī.	Khattrī.
bāhmaṇ	bāhmaṇī	Brahman.
jatt	jattṇī	camel-man.
tēlī	tēliṇ	oil-man.
naṭṭ	naṭṭṇī	Naṭṭ (buffoons, acrobats).
kungar	kungrāṇī	kungar (hunt and make earth-toys for children).
pēruṇ	pērṇī	Pēruṇ (dance and prostitute).
sāsī	sāsiṇ sāseāṇī T.	Sāsī (catch pigs).
jhabēl	jhabēlṇī	Jhabel (catch crocodiles).
mōhāṇa	mōhāṇī	boatman.
ājrī eiyāl	ajrāṇī eiyālṇī	goatherd.
chhērū dhaṇāī	dhaṇêṇ	cowherd.

pirhāī	pirhêṇ	Pirhāī (drummers-beg in name of Sakhī Sarwar).
fakir	fakirnī	beggar.
pir	pīrnī	holy man.
pakkhī vās	pakkhī vāsiṇ	tent-dweller.
seiyad	seiyadzādī	seiyad.
kāzi	kazeāṇī	kâzi
kurēshī	kāreshiṇ	kureshi.
malik	malkāṇī	master.
sāī	sêṇ	master.
miā̃	bīvī	holy man.
mullā	bīvī	priest.

35. RELATIONSHIP.

See Code of Tribal Custom.

peō (*obl.* piū) *obl. pl.* pewā̃.	*s. m.* father.	mā (*s. f.*) *obl.* māū *pl.* māwā̃.	mother.
puttur *s. m.* (*pl.* puttar).	son.	dhī *s. f.* *obl.* dhīū *pl.* dhiā̃.	daughter.
pōtrā	son's son.	pōtrī	son's daughter.
dōhtrā	daughter's son.	dōhtrī	daughter's daughter.
paṛōtrā	son's son's son.	paṛōtrī	son's son's daughter.
dādā	father's father.	dādī	father's mother.
paṛdādā	father's father's father.	paṛdādī	father's father's mother.
nānā	mother's father.	nānī	mother's mother.
paṛnānā	mother's fathers father.	paṛnānī	mother's father's mother.
bhrā (*obl.* bhrāū *pl. obl.* bhrāwā̃).	brother.	bhêṇ (*obl.* bhêṇū *pl.* bhêṇā̃),	sister.
bhatrīā	brother's son.	bhatrī	brother's daughter.
bharjāī	brother's wife.	bhaṇūiā, bhaṇvīā, bhaṇūjā	sister's husband.
bhaṇēā	sister's son.	bhaṇēī	sister's daughter.
chāchā	father's brother.	phupphī	father's sister.
pitrēr, pitrērā	*m.* or *f.* father's brother's child.	phupphēr	*m.* or *f.* father's sister's child.
māma	mother's brother.	māsī	mother's sister.

môlēr, mavlēr	mother's brother's child.	masēr, masērā	mother's sister's child.
phupphuṛ	father's sister's husband.	chāchī	father's brother's wife.
māsuṛ	mother's sister's husband.	mamāṇī	mother's brother's wife.
jaṇā	husband.	jaṇī, sawāṇī, trīmat	wife.
sôhrā	father of wife or husband.	sass	mother of wife or husband.
sāḷā	brother of wife.	saḷī	sister of wife.
jawāī or jawā-trā.	daughter's husband.	nōh	son's wife.
sāhḍū or sān-ḍhū.	wive's sister's husband.	ninān	husband's sister.
dēr, dēōr	husband's brother, especially younger.	dirāṇī	husband's brother's wife.
jēṭh	husband's elder brother.	sôkiṇ (*pl.* sôknī).	husband's wife.
parkaṭṭ, pichhlagg	step-son or daughter (of man).	mātarmā, matrēī	father's wife, step-mother.
sôkiā or suk-uttur.	step-son of woman.	matrēā, matrēr, matrērā bhrā or bhēn.	step-brother or sister.

sakkā — *adj.* of the same father and mother; *s. m.* relation, especially relation by marriage.

sāhware — *s. m. pl.* father-in-law's house or family.

nāṇke — *s. m. pl.* mother's father's house or family.

pēkē — *s. m. pl.* father's house or family (generally used of a wife).

dādke — *s. m. pl.* father's father's house or family.

dāī — *s. f.* foster-mother.

jaṭhuttur — *s. m.* son of husband's elder brother.

diruttur — *s. m.* son of husband's younger brother.

sakkā, kuṛum — father of son or daughter-in-law.

kuṛmaṇī — mother of son or daughter-in-law.

bābā — form of address of father or other older relative.

bēbē — form of address to sister.

māē, ammā — form of address to mother.

pihṛī — *s. f.* generation.

mũhī	S.	*s. f.*	branch of agnatic family (*pl.* mũhiã).
kabilā		*s. m.*	family.
all		*s. f.*	nickname—well known name (pê geii). (*pl.* allā̃).
zāt kôm		*s. f.*	caste, tribe.
mā peō jāeā			full brother.
jaddi		*a.*	agnate.
k͟hēl			branch of Pathāns.
mannhā		*s. f.*	branch of Biloches *pl.* maṇēhõ.

36. CUSTOMS AND RELIGION.

vartārā	*s. m.*	custom.
kabar	*s. f.*	(*pl.* kabrā̃) grave, tomb.
khāngāh	*s. f.*	large or famous tomb, shrine.
maṛhī	*s. f.*	small tomb over ashes of a Hindū.
phull	*s. m. pl.*	ashes or bones of a corpse after burning.
māṛī	*s. f.*	ancient oblong tomb in Salt Range (probably Hindū or Buddhist).
gustān kabbar gustān	*s. m.*	graveyard.
chūrā	*s. m.*	cairn marking place where a man has been killed (common in the Salt Range).
munnī	*s. f.*	upright stone of a grave.
paṛ	*s. m.*	flat stone of a grave.
sāmī	*s. f.*	niche in a grave in which corpse lies.
meiyat	*s. f.*	corpse.
janāza	*s. m.*	verses recited at grave.
vêr	*s. m.*	feud, enmity.
hāḍī	*s. m.*	bitter enmity, vendetta.
mēḷā	*s. m.*	a peace-making deputation.
pōch	*s. m.*	generation.
sẽprā	*s. m.*	the past generation.
mukāṇ	*s. f.*	condoling.
sāk	*s. m.*	betrothal.
mangēwa	*s. m.*	ceremony of betrothal.

talāk	*s. f.*	divorce.
chhōṛ	*v. a.*	divorce.
māhar	*s. f.*	dower.
shara	*s. m.*	
janj	*s. f.*	marriage procession.
kapṛē vaṭṭaē gêē		her clothes were changed—the formal public mark of marriage.
beōhdā bēhdā	*s. m.*	final bringing home of the bride.
muklāwa tirwandha	*s. m.*	final bringing home of the bride among Hindūs
sambāh	*s. m.*	fixing date of marriage.
vivāh	*s. m.*	marriage.
lāgī	*s. m.*	proposal of betrothal.
nikāh ijāb kabūl	*s. m.*	Musalmān marriage ceremony.
dāj	*s. m.*	dowry.
phēriā̃	*s. f. pl.*	Hindū marriage ceremony.
munārā	*s. m.*	minaret of mosque.
ūzū	*s. m.*	washing before prayer.
namāz	*s. f.*	prayer.
chillā	*s. m.*	forty day's fast.
guphā	*s. m.*	hermit's cave.
mannat	*s. f.*	vow.
bêrak	*s. f.*	rag or flag over a grave.
nishān	*s. m.*	flag.
jhanḍā	*s. m.*	standard.
jhanḍī	*s. f.*	
sõh	*s. f.*	oath.
sõh chā	*v. a.*	take an oath.
dūā khêr ākh	*v. a.*	ask a blessing.
masīt	*s. f.*	mosque.
wazīfā	*s. m.*	repeating the name of God in prayer.
gaḍḍī	*s. f.*	an unlucky day, when the earth is asleep.
kalima paṛh kalām paṛh	*v. a.*	repeat the creed.
guzāra	*s. m.*	maintenance.
tākat furshat	*s. f.*	means, resources.

37. VILLAGE LIFE.

dukān		*s. m.* workshop, *e.g.* of blacksmith, potter, weaver, &c.
haṭṭī		*s. f.* shop where goods are sold.
haṭ		*s. m.* large shop.
bhaṭṭhī		*s. f.* oven, kiln, grain-parcher's pan.
chatṛī dāngī		*s. f.* grain-parcher's pan.
bhā		*s. f.* fire, flame (*pl.* bhāī).
bal		*v. n.* burn.
bāl		*v. a.* set fire, kindle.
bālun		*s. m.* fuel.
machch		*s. m.* bonfire.
khāna-ba-dōsh		*a.* gipsy, wandering folk.
mangg khā		*v. a.* live by begging.
bugdar		*s. m.* heavy piece of wood used like a dumbbell.
parēhā̃ mārkā	S.	*s. f.* *s. m.* } meeting.
mēḷā		*s. m.* a peace-making deputation, panchāit.
mēlā		*s. m.* fair.
saṛak		*s. f.* main road.
rāh		*s. m.* road.
khāṛa		*s. m.* cattle-track.
pāh pawāh		*s. m.* cattle-track between two hedges.
chhirak		*s. f.* foot-path.
daggaṛ rāh		*s. m.* wide road.
pābā		*a.* belonging to hills.
bēḍā		*a.* belonging to plains.
parbatī	T	*a.* belonging to hills.
jandar		*s. m.* water-mill for grinding grain.
jandrī		*s. f.* small water-mill.
jāndrī		*s. m.* miller.
puṛ		*s. m.* mill-stone.
ḍhōk		*s. f.* S outlying homestead, hamlet, dwelling at a distance from the village *pl.* ḍhōkā̃.
bhān		*s. m.* T outlying homestead, hamlet, dwelling at a distance from the village.

lōk shôhur S	*s. m.*	village.
āhli	*s. f.*	deserted site.
piṇḍ	*s. m.*	large high deserted site.
bibrī	*s. f.*	potsherd.

38. GAMES.

(SEE GAZETTEER, PAGE 71.)

biṭṭ	*v. a.*	match, try against one another.
mikk T bikk D	*v. n.*	pair (for a game).
ṛik	*s. m.*	pair.
piṛkauḍī	*s. f.*	a popular game.
khēḍ	*v. a.*	play a game.
āndarī	*s. m.*	player on the inside at piṛkauḍī.
bāhrī	*s. m.*	player on the outside at piṛkauḍī.
kōṭhī	*s. f.*	side in a game.
khiḍār khiḍeār	*s. m.*	player in a game.
kānch	*s. f.*	light drawers worn by players in a game.
bāhrī mār geā		the outplayer has struck and got away.
jōṛī	*s. f.*	the pair of inside players.
ḍhê peā		he has fallen down.
change hatth māre is		he has struck the other side well.
hatth kaḍḍh geā		he has struck and got away.
chaplī	*s. f.*	tent-pegging.
sāng	*s. f.*	spear (*pl.* sāngā̃).
bēli	*s. m.*	fellow, companion, partner.
riṭī	*s. f.*	cheating.
pāsa	*s. m.*	side.
likā	*s. m.*	boundary.
kauḍī kabaḍḍī	*s. f.*	name of a game.
saṛ geā		he is out (*lit.* burnt).

ṭhèk	*v. a.* touch, catch.
āṛī	*s. m.* partner.
jitt	*v. n.* win.
hār	*v. n.* lose.
maḷ	*v. n.* get away.
saṛ	*v. n.* be caught.
kuṇā	*s. m.* lot.
chhōlī	*s. f.* knotted cloth used as whip.
sāthī	*s. m.* match, opponent.
pugg	*v. n.* be drawn.
chhōt	*s. f.* forfeit.

39. POETRY MUSIC AND DANCING.

(SEE GAZETTEER, PAGE 93.)

sur	*s. f.* note (in music), tone.
rāg	*s. m.* tune.
rāgṇī	*s. f.* tune.
āsā	*s. m.* name of a tune—appropriate to sunrise.
jōg	*s. f.* name of a tune.
marsiā	*s. m.* dirge, song of grief.
kasidā	*s. m.* song of praise
girām	*s. m.* note.

There are seven sur or notes—

No.	Name.	Sound.
(1)	kharaj	sā.
(2)	rikhab	rē.
(3)	gandhār	gā.
(4)	madham	mā̃.
(5)	pancham	pā.
(6)	dhevat	dhā.
(7)	nikhāt	nī.

There are three grām—three low notes.

There are 6 rāgs and 30 rāgṇīs, total 36.

The 6 rāgs are—

(1) sirī.
(2) bhêrō.
(3) māl kõs.
(4) handōl.
(5) megh mallear.
(6) dipak.

ghumbar s. m. }
dhris T. s. f. } circular dance of men.

sammī s. f. the circular dance danced by women.

bāghā s. m. (mār or vagā), a circular dance beating with feet and raising arms alternately.

ḍhōl s. m. barrel-shaped drum with leather at both ends.

ḍhōlkī s. f. small barrel-shaped drum.

vagā v. a. play (a drum), dance.

tāl s. f. bottom of drum.

kuṭṭ s. m. top of drum which is beaten.

nāṛī s f. string for tightening drum.

kanjkā s. m. tassel.

kunḍal s. m. rim of drum.

khūnḍī s. f. drum-stick.

tilī s. f. twig held in other hand struck on the bottom of drum.

vaddhar s. m. shoulder-strap.

kangaṇ s. m. ring.

kunḍā s. m hook, staple.

ḍaph s. f. tambourine-shaped drum open at one side.

hagghī s. f. wire on ḍaph.

tandī s. f. string.

chōb s. f. drum-stick (pl. chōbā̃).

tāshā s. m. kettle-drum.

rabānā s. m. open tambourine covered with sheepskin.

bhèhr }
nagāra } s. m large kettle-drum made of earthenware.
shutrī }

sharnā s. f. a pipe with wide mouth and reed mouthpiece.

bīn s. f. pipe used by snake-charmers, &c.

tumbā s. m. gourd from which bīn is made.

pipī	*s. f.*	reed of pipe made from reed (naṛī).
mōrī	*s. f.*	hole.
sarwār	*s. f.*	encomium, poem in praise of some family.
jass	*s. m.*	encomium in praise of one man.
pôṛī pôhṛī	*s. f.*	step, ladder, epic.
siṭṭh	*s. f.*	satirical poem.
marsia	*s. m.*	dirge.
dōhā	*s. m.*	couplet.
aṭṭ	*s. f.*	verse.
kaṇ bōḷ	*s. f.* *s. m.*	line.
ḍhōla	*s. m.*	poem in blank verse.
ḍhāḍhī	*s. m.*	poet, bard.

40. SPORT AND WEAPONS.

tufak	*s. f.*	gun.
kunda	*s. m.*	stock.
nāl	*s. f.*	barrel.
ishpāwa	*s. m.*	fork on which the gun is rested in firing.
chiṛī	*s. f.*	brass clasp at end of stock under barrel.
band	*s. f.*	brass clasp fastening stock to barrel.
gaz	*s. m.*	ramrod.
shist	*s. f.*	back-sight.
makkhī	*s. f.*	foresight.
mōrī	*s. f.*	muzzle.
dumbāl	*s. m.*	butt.
kal	*s. f.*	trigger (pressed upwards) and match-holder.
māhrī	*s. f.*	breech.
chāṭ	*s. f.*	(*pl.* chāṭā̃) brass side of breech-piece.
trōṛā	*s. m.*	match made of oak bark, covered with cotton-thread.
jāmkī	*s. f.*	the roll of match.
trōṛēdār	*s. f.*	matchlock.
gul	*s. m.*	the burning match.
piālā	*s. m.*	powder-pan.

utlāngar	*s. m.* cover of powder-pan.
vadhrī	*s. f.* strap, belt.
kaṛī	*s. f.* ring in which strap is fastened.
dārū	*s. m.* gunpowder.
gōlī	*s. f.* bullet.
giṭā	*s. m.* pebble, gravel.
tōfkī	*s. m.* gun-man, hunter.
ghanj	*s. m.* steel.
giṭī	*s. f.* flint.
janjīrī	*s. f.* chain.
kahu	*s. m.* tinder, made of fibre of the akk soaked in powder and water.
khukkhṛī	*s. f.* pod of akk or cotton.
puṭṭh	*s. f.* solution.
rinjak	*s. f.* small powder-horn with fine powder for the pan.
singg	*s. m.* powder-horn.
daṭṭā	*s. m.* stopper.
kōṭhī	*s. f.* powder-chamber.
khisā	*s. m.* pouch, also the whole belt and appendages.
ishkanja	*s. m.* catch for steel.
chhurī	*s. f.* knife.
thēk	*s. f.* scabbard.
vajjhā	*s. m.* handle.
dāṇā	*s. m.* grained or damascened steel.
fulād	*s. m.* steel.
phaḷ	*s. m.* blade.
ishkār	*s. m.* sport, hunting.
shikārū	*s. m.* hunter, sportsman.
parrā	*s. m.* line of beaters.
khaṛkā	*s. m.* beating bushes.
khaṛkā	*v. a.* beat bushes.
khaṛak	*s. m.* noise of creaking or rustling.
sāng	*s. f.* spear (*pl.* sāngā̃).

Specimen of the Dialect of the Doab.[1]

Missar de Shāhzādeā̃ dā Kissa.

Agle vēle[2] Missar dā hikk bātshāh ābā. Us de trê puttar āhin. Khuda dī marzī injẽ ābī, ō vaḍḍā bimār hōeā. Tōṛē hakīmā̃[3] us dā dārū dawā dil nāl kītā, par us dā bachṇā[4] nazir na āeā. Oṛik[2] bātshāh dehāṛī dehāṛī apṇā̃ ghaṭ·dā hāl vēkhke[5] jāteos[6] "bachdā nahā̃."[7] Nālē mulkh vichch rôḷā vēkhke[5] āpṇe trēhā̃ puttrā̃ nū̃ sadāeos.[8] Vatt unhā̃ nū̃ ākheōs[9] "chhōrā̃ hō ![10] ajē tusī nikṛē hō, te mērā hāl ē vē.[11] Mẽ marnā̃.[12] Dushmaṇā̃ ē gall vēkhkē mērē mulakh nū̃ chavāhā̃ pāsõ ā vēhṛeā. Mẽ nū̃ tuhāḍā fikar ē. Mẽ nahā̃[13] jāṇdā je mērē marṇ[14] tõ pichchhē tusāḍā kē hāl hōsī. Eh vēkhkē mẽ ajj tusā nū̃ saddeā. Mērē mêhl vichch falāṇī jāghē[15] hikk chōr-khānā vaḍḍēā̃ dē vēlē dā baṇeā hōeā, te us vichch trê lāl pêe hōein. Lakkhā̃ rupeiā̃ dē mull dē ēhin. Tusī unhā̃ nū̃ lêkē[16] kithāī vakkhrī jāh tē chhapā rakkhō, jitthē tusā thõ sawā hōrī kahī nū̃ khabar nā hōvē,[17] mat Khudā nā karē,[17] bātshāhī tusāḍē kōlõ khasī vanjē,[18] tē tusā nū̃ rupeiā̃ dī lōṛ pavē,[17] te tusī kahī de muthāj nā hōo." Bātshāh deā̃ puttrā̃[19] āpṇē piū dē ākhaṇ[20] mūjib trêhē lāl mêhl vichchõ kaḍḍhke[16] us shāhr dē bāhir vār hikk ujṛī hōī[21] jāh vichch, jitthe lōkā̃ dā āvaṇ vanjaṇ[22] ghaṭṭ āhā, vanj[23] dabbe.

Kināhā̃[24] dehāṛeā̃ tõ pichchhē bātshāh mar gēā, bātshāhī dushmaṇā̃[25] khass leiī, tē bātshāh dē puttrā̃ nū̃ vakht pê gēā. Jēhṛē vēlē[26] kharch õ tang hōē, āpas vichch salāh kītīō nē,[27] "jēhṛē lāl piū[28] asā̃ nū̃ dittē āhiṇ,

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[1]Translated from Urdū by Mīā Muhammad, Kurēshī, of Sābuwāl in the Jehlam Valley.
[2]Locative case.
[3]Agent case.
[4]Verbal noun.
[5]Indefinite participle.
[6]Pronominal affix = us jātā.
[7]Negative verb.
[8]Pronominal affix = us sadāeā.
[9]Pronominal affix.
[10]Vocative.
[11] v inserted for euphony.
[12]1st person singular present.
[13]Negative verb.
[14]Infinitive used as noun.
[15]Locative case.
[16]Indefinite participle.
[17]Aorist.
[18]Aorist passive.
[19]Agent case.
[20]Infinitive used as noun.
[21]Past participle used as adjective.
[22]Infinitive used as noun.
[23]Indefinite participle.
[24]Oblique plural of kāī.
[25]Agent case.
[26]Locative case.
[27]Pronominal affix = unhā̃ kītī.

unhā̃ nū̃ vēch chhōṛā̃hā̃"[28] tē kissē hōr mulkh vichch vanj ke āpṇī hayātī dē dehāṛē kaṭṭā̃hā̃.[28] Trêhī bhirā utthē gêē, jitthē lāl dabbē āhiṇ. Jis vēlē zimī paṭṭiō nē,[29] dōē lāl ni<u>kh</u>tē, tē hikk nā laddhā.[30] Vaḍḍē hirāṇ hōē, "ē kē gall ē? jē kadāhā̃ kōī chōr pôndā, tā̃ inj nā hōndā, jē hikk chā lê[31] vènda tē dōē pê rèhnde. Bishakk assā̃ trêhā̃ vichchō̃ kahī dī nīyat mārī geii ē. Tusā thō̃ sawā hōr kahī dā ēh kamm nahī̃. Changgī gall ē vē,[32] jē asī kāzī kōl vanj-ke[31] ēh sārā hāl dasīhā̃,[33] tē ō asāḍā faislā kare, tē ō mukaddama khuṭāē." Sārēā̃[34] ēh gall manzūr kītī, tē kāzī dhir ṭurē.

Rāh vichch vèndeā̃ hōeā̃ hikk ōṭhī unnhā̃ nū̃ mileā. Unnhā̃ kōlō̃ puchchhēos,[35] "tusī[34] iddē kōī uṭṭh vèndā ḍiṭṭhā"? Vaḍḍē bhirā[34] ākheā "miā̃, tērā uṭṭh kāṇā āhā"? Os ākheā, "jī hā̃, mērā uṭṭh kāṇā āhā." Vichkārlē bhirā[34] puchheā, "jē uṭṭh utte sirkā laddeā hōeā āhā"? Os[34] ākheā, "hā̃ jī, ē vī gall sachch ē, jō ākhī innhe."[36] Nikṛē[34] ākheā, "tērā uṭṭh lunḍḍā bī āhā?" Os ākheā, "hā̃ jī, ē gall vī sachch ē, jō ākhī innhe. Huṇ dassō, mērā uṭṭh kiddē gēā." Trêhā̃ bhirāvā̃[34] hass-ke[31] ākheā, "jē asā̃ tērā uṭṭh nahī ḍiṭṭhā, asā nū̃ kēhṛī <u>kh</u>abar ē jē kiddē gēā[41]"? Ōṭhī ēh gall suṇ-ke[31] unnhā̃ nū̃ ākheā, "vāh! vāh! tusī ēh gall ajab āhdē ō. Mērā uṭṭh nahī ḍiṭṭhā! tā̃ sārē pattē kikuṇ dendē hō? Mērā uṭṭh zarūr tusāḍē kōl ē. Changgī gall ē vē, mērā uṭṭh bhā̃vā dēhō,[37] nahī tā̃ kāzī hōrā̃[38] dē kōl ṭurhō." Shāhzādeā̃ ākheā, "asī āp kāzī hōrā̃ kōl vêndē pêē hā̃. Tū̃ bī asāḍē nāl ṭur."

Mukdī gall, chārē kāzī hōrā̃ kōl gêē. Pêhlō̃ ōṭhī[34] āpṇa dāvā kāzī hōrā̃ dasseā. Kāzī hāl suṇke shāhzādeā̃ kōlō̃ puchchheā, "tusāḍā ke jabāb ē." Shāhzādeā̃[34] ākheā, "asā̃[34] is dā uṭṭh ukkā nahī ḍiṭṭhā, zōrī[39] asā ḍē uttē kūṛ baṇèndā ē." Ōṭhī kāzī hōrā̃ ākheā, "garīb parwar salāmat! ēh kūṛ marèndēn.[40] Tusī unhā thō̃ puchchho, sārē pattē mērē uṭṭh dē dassē nē[41] ke nahī. Muṛ ēh kiū̃ mukarden."[40] Kāzī ōṭhī dā ēh hāl suṇ-kē shāhzādeā̃ kōlō̃ puchchheā. Shāhzādeā̃ ākheā, "jē bishakk jikuṇ

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[28] Aorist.
[29] Pronominal affix = unhā̃ paṭṭī.
[30] Past participle of labh.
[31] Indefinite participle.
[32] v, inserted for euphony.
[33] Aorist.
[34] Agent case.
[35] Pronominal affix.
[36] Pronominal affix = tusā̃ ākhī.
[37] Imperative of dē.
[38] Oblique plural of hōrī used as a term of respect = sāhib.
[39] Locative case.
[40] Contracted form of 3rd person plural present.
[41] Pronominal affix = unhā̃ dassē.

ōṭhi āhdā ē, sārē asā̃ pattē dasse in." Kāzī ākheā, "jē tusā̃ is dā uṭṭh nahī diṭṭhā, tā kivē̃ us nū̃ pūrē pūrē patte us dē uṭṭh dē dassē nē[42] ? Eh gall ajab ē." Vatt vaḍḍē shāhzādē dhir mū̃h karke puchchheā, "tusī dassō, jē ēh kīkuṇ tusā̃ nū̃ malūm hōeā, jē uṭṭh kāṇā āhā." Shāhzādē ākheā, "is mūjib mē̃ jātā, jē rāh uttē mē̃ diṭṭhā āhā, hikkī pāsē de pattar darakhtā̃ dē khādē hōē[43] malūm hondē āhiṇ. Bas jātē um[44] jē uṭṭh kāṇā āhā, nahī tā̃ dūē pāsē de pattar khā-dē hōē zarūr hondē."[45] Kāzi vichlē bhirā kōlō̃ puchchheā, "jē tū̃ kīkuṇ āhnā[46] jē uttē sirkā laddeā hōeā[47] ē." Os ākheā "sirkē dā dastūr ē jē zimī tē pavē tā us jāh dī miṭṭī ubbhir ā̃ndī ē. Rāh vichch bahū̃ jāghē[47] diṭṭhā ē. Is gall ŏ mē̃ yakīn kītā, je uṭṭh tē sirkā laddeā hōeā āhā." Kāzi nikṛē bhirā kōlō̃ puchchheā, "tē[48] kīkuṇ jātā je uṭṭh lunḍḍā ē"? Os ākheā, "kāzī jī, ēh dastūr ē, jis vēlē uṭṭh zimī te bèhē[49] bhā̃vē uṭhīvē,[50] us vēlē zarūr apṇā pūchhul zimī tē marèndā ē. Us dīā̃ nishānīā̃ zimī te lagg vèndīān.[51] Rāh tē bahū̃ jāghē mē̃ diṭṭha, jē uṭṭh dē bèhṇ[52] dīā̃ sārīā̃ nishānīā̃ zimī tē mòjūd in, par puchhal dī nishānī zimī tē kōī nahī. Is gall ŏ mē̃ jātā, uṭṭh lunḍḍā ē." Kāzī shāhzādeā̃ dīā̃ ēh gallā̃ suṇkē, unnhā̃ dē akal te danāī nū̃ salāhe os,[53] te unnhā̃ nū̃ changgī izzat nāl apṇī jāh te lègēā.

[42] Pronominal affix = tusā̃ dasse.
[43] Past participle used as adjective.
[44] Pronominal affix = mē̃ jātā.
[45] Conditional.
[46] Contracted for āhdā ē̃.
[47] Locative case.
[48] Agent case.
[49] Aorist.
[50] Aorist--passive form for intransitive verb.
[51] Contracted for vèndiā̃ hin.
[52] Infinitive used as noun.
[53] Pronominal affix = us salāheā.

Specimen of the Dialect of the Salt Range.[1]

Missar ne Shāhzādeā̃ nā Kissa.

Agle vēlē Missar nā[2] hikk patshāh êhā. Us ne[3] trê puttar āhē. Khudā nī[2] marzī inje āhī, ō vaḍḍā bimār thīā. Tōṛē hakīmā̃[3] us nā[2] dārū dirmal dile[4] nāl kītā, par ō bachnā[5] nazir na āeā. Oṛik[6] patshāh rōz rōz apṇā ghaṭnā[5] hāl vēkh-ke jāteos,[7] "bachnā[5] nahā̃."[8] Nālē milkhe[9] vichch rôlā vēkh-ke apṇē trêhā̃ puttrā̃ hā̃[10] sadāeos.[7] Vatt unnhā̃ ākheōs,[7] "chhōrō! aje tusī nikṛē hō, te mêḍā ē hāl e. Mē̃ marnā̃.[11] Dushmanā̃ ē gall vēkh-ke mêḍē milkhe hā̃[12] chawāhī pāṇū ā vēhṛeā e. Māh tusiḍḍā vaḍḍā fikar ē. Mē̃ nahā̃[8] jāṇnā,[5] je mêḍē marnē kōlū pichchhō tusiḍḍā kī hāl thīsī.[13] E vēkh-ke mē̃[3] ajj tusā̃h saddeā ē. Mêḍē mêhl vichch falāṇī jāī[14] ikk chōr khānā vaḍḍeā̃ ne[2] vē.ē nā[2] baṇeā̃ hōeā ē, tē us vichch trê lāl rakkhē hōēn. Lakkhā̃ rupeiā̃ ne[2] mulle nē[2] êhin. Tusī ōhnā̃ ghinn-ke,[15] kithei vakkhrī jāī[14] chhapā rakkhō, jithe tusiḍḍe kōlū sawā hōrī kahī̃ ā̃[16] khabar nā hōvē. Matā̃ Khudā nā kare, patshāhī tusiḍḍe kōlū khassí vanje,[17] te tusā̃h rupeiā̃ nī[2] lōṛ pavē,[13] te tusī kahī̃ ne mothāj na thīō.[18]" Patshāh neā̃[3] puttrā̃ āpṇē pīū ne[2] ākhaṇ[19] mūjib trêhē lāl mêhle chō̃ kaḍḍh-ke[15] shāhar nē[2] bāhir hikk ujṛī hōī jāī vichch jitthē lokā̃ nā̃ āwuṇ vanjuṇ[19] ghaṭṭ êhā, vanj dabbē.

Kahī dehāṛeā̃ kōlū pichchhe patshāh mar gēā. Patshāhī dushmanā̃ khass ghittī, tē patshāh neā̃ puttrā̃ vakht pê gēā. Jēhṛē vēlē kharch ō̃ tang thī-ē, āpas vichch salāh kītiō nē,[20] "jēhṛē lāl pīū asāhā̃[21] dittē āhē, unnhā̃ vēch chhōṛā̃,[22] tē kisse hōrī mulke vichch vanj-ke apṇī hayātī de dehāṛe kaṭṭā̃."[22] Trê bhirā othē gêē jitthē lāl dabbē āhē. Jis vēlē zimī paṭṭiō

[1] Translated from Urdú by Gopi Chand of Nôshêhra in the Salt Range.
[2] Genitive postposition.
[3] Agent case.
[4] Oblique of dil.
[5] Present participle.
[6] Locative.
[7] Pronominal affix.
[8] Negative verb.
[9] Oblique of milkh.
[10] Dative postposition.
[11] First person singular present.
[12] Dative of milkh.
[13] Future.
[14] Locative case.
[15] Indefinite participle.
[16] Dative postposition.
[17] Aorist passive.
[18] Aorist.
[19] Infinitive used as noun.
[20] Pronominal affix = unhā̃ kītī.
[21] Dative.
[22] First person plural aorist.

nē,[23] dō lāl nikhtē, te hikk na laddhā. Vaḍḍē hairān hōē, "ē kī gall ē, je kaddī kōī chōr pōnā,[24] tā inj nā hōnā[24] jē hikk chā kharēnā̃[24] te dō pēē rēhnē.[24] Vishakk ashā̃ trēhāī vichchō̃ kahī nī niyyat mārī gēī ē[25]; siḍḍē sawā hōr kahī na[2] ē kamm nahī. Bass changgī gall ē je assī kāzī kōl vanj-ke ē sārā hāl dasseīhos,[26] tē ō siḍḍā faislā kare, te mukaddama khuṭāē." Sārēā̃[27] ē gall manzūr kītī, tē kāzī dāī ṭure.

Rāhe vichch vēnēā̃ hōeā̃[28] hikk ōṭhī unnhā̃ mileā. Unnhā̃ kōlū puchchheos,[23] "Tusā̃ iddē kōi uṭṭh vēnā[5] diṭṭhā." Vaḍḍē bhirāū[29] ākheā "mīā̃, tēḍā uṭṭh kāṇā ēhā?" Os ākheā "je hā, mēḍā uṭṭh kāṇā ēhā." Vichkārle bhirāū[29] us kōlū puchchheā, "jē tēḍē uṭṭh utte sirkā laddeā hōeā ēhā?" Os ākheā, "hā jī ē vī sachch ē." Nikṛē ākheā, "tēḍā uṭṭh lunḍḍā vī ēhā?" Os ākheā, "hā, ē gall vī sachch ē jō ākhī ne.[30] Huṇ dassō, mēḍa uṭṭh kidde geā ē?" Trēhāī bhirāvā̃[29] hass-ke ākheā, "jo asā̃[29] tēḍā uṭṭh nahī diṭṭha. Asāhā̃[31] kē khabar ē, jē kidde geā." Oṭhī ē gall suṇ-kē unnhā̃[31] ākheā, "vāh vā, tūsā̃ ē ajab gall ākhṇē[32] ō, je kadī tusā̃ mēḍā uṭṭh nahī diṭṭhā, tā inn sārē patte kīkuṇ dēṇē[32] ō. Mēḍā uṭṭh zarūr tusiḍḍē kōl ē. Changgī gall ē, mēḍā uṭṭh mōṛ dēo, nahī tā̃ kāzī sāhib ōrā̃[33] kōl jullō." Shāhzādeā̃ ākheā, "assī āp kāzī ōrā̃ kōl vēne[32] pēē ā̃. Tū bī siḍḍē nāl juḷ."

Mukdī gall, chārē kāzī ōrā̃ kōl gēē. Pēhlū pēhl ōṭhī apṇā dāwā kāzī ōrā̃ dasseā. Kāzī hāl suṇ-ke shāhzādeā̃ kōlū puchchheā, "tusiḍḍā kē jawāb ē?" Shāhzādeā̃ ākheā, "asā̃ is nā̃[2] uṭṭh ukkā nahī ḍiṭṭhā. Khāh makhāh siḍḍē utte kūṛ joṛēnā[32] ē." Oṭhī kāzī ōrā̃ ākheā, "garib parwar, Sir Salāmat, ē kūṛ marēnēn.[34] Tusī innhā̃ puchchhō, sārē pattē mēḍē uṭṭhe nē[2] māh dasāē nē[35] ke nahī. Muṛ ē kiū̃ mukarnen."[34] Kāzī ōṭhī nā[2] ēh hāl suṇ-kē shāhzādeā̃ kolū puchchheā. Shāhzādeā̃ manneā̃ je "vishakk, jīkuṇ ōṭhī ākhnā[32] ē, assā̃ sārē pattē dasāēn."[36] Kāzī ākheā,

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[23] Pronominal affix.
[24] Present participle used as past conditional.
[25] Passive.
[26] Pronominal affix = usā̃h dassā̃.
[27] Agent case.
[28] Present participle used as adjective.
[29] Agent case.
[30] Pronominal affix = tusā̃ ākhī.
[31] Dative case.
[32] Present participle.
[33] Oblique form of ōrī used as a term of respect.
[34] Contracted form of 3rd person plural present.
[35] Pronominal affix.
[36] Contracted from dasē āhin.

"je tusā̃ is nā uṭṭh nahī ḍiṭṭhā, tā kivẽ usāh[37] pūrē pūrē patte us nē[2] uṭṭh nē[2] dassē ne.[36] E ajab gall ē." Vatt vaḍḍe shāhzāde dir mū̃h karke puchchheā, "tusī dassō, jī ē kikuṇ tusā̃[37] malūm hōeā, je uṭṭh kāṇā ĕhā." Shāhzādē ākheā, "is mūjib mẽ jātā je rāhe utte mẽ ḍiṭṭha ĕhā, jē hiksē passē nē[2] pattar darakhtā̃n nē[2] khādē hōē malūm hōnē[32] āhē. Bass jātcum[38] je uṭṭh kāṇā ĕhā, nahī tā dūē pāsē nē pattar khādē hōē zarūr hōnē.[32]" Kāzī vichlē bhirāū kōlū puchchheā je "tū̃ kikuṇ ākhnā[32] ē je uṭṭhe tē sirkā laddea hoeā ĕhā." Os ākheā "sirkā nā[2] dastūr ē je zimī te pawē tā us jāi nī[2] miṭṭī ubhir āni[32] ē. Rāhe vichchõ bahu jāī ḍiṭṭha, is gallū̃ mẽ yaqīn kītā jo uṭṭhe te sirkā laddeā hōeā ĕhā." Kāzī nikṛē bhirāū kōlū puchchheā "tuddh[39] kikuṇ jātā ē je uṭṭh lunḍḍā ē?" Os ākheā, "kāzī jī, ē dastūr ē, jis vēlē uṭṭh zimī utte bĕhē, bhā̃wẽ uṭhiwē, os vēlē zarūr apṇē puchhal ā̃[40] zimī utte marēnā̃[41] Us ne nishān zimī utte lagg vĕnēn.[42] Rāhe uttē bahū̃ jāī[43] mẽ ḍiṭṭhā, jo uṭṭh ne bĕhṇ[44] niā̃ hōr sāriā̃ nishāniā̃ zimī utte majūdaṇ, par pūchhale nī nishānī zimī uttē kidāī nahī. Is gallū̃ mẽ jātā, uṭṭh lunḍḍā ē." Kāzī shāhzādeā̃ niā̃ inn gallā̃ suṇ-kē unnhā̃ nī akal te danāī ā̃[40] salāhcōs.[46] Unnhā̃[40] changgī izzat nāl āpṇī jāī tē ghinn gēā.

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[37] Dative.
[38] Pronominal affix = mẽ jātā.
[39] Agent case.
[40] Accusative.
[41] Third person singular present.
[42] Third person plural present.
[43] Locative.
[44] Infinitive used as noun.
[46] Pronominal affix.

Translation.

The Tale of the Princes of Egypt.

In olden time there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, "I shall not survive." Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, "Boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on all four sides. I am anxious about you. I do not know what will become of you after my death. Seeing

this I have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lakhs of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one." The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befel the King's sons. When they were in straits for money they agreed together (saying) "Let us sell the rubies our father gave us, and go to some other country and spend the days of our life." The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying), "How is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Kázi and tell him the whole story, and let him decide between us and settle the matter." They all agreed to this and started towards the Kázi.

On the way a camelman met them. He asked them: "Have you seen a camel going this way?" The eldest brother said: "Sir, was your camel blind of an eye?" He said: "Yes Sir, my camel was blind of an eye." The second brother asked: "Was there vinegar laden on the camel?" He said: "Yes Sir, it is also true, as you have said." The youngest said: "Was your camel also without a tail?" He said: "Yes Sir, it is also true as you have said. Now tell me where has my camel gone?" The three brothers laughed and said: "We have not seen your camel, how do we know where it has gone?" The camelman hearing this said to them: "Indeed! You say a strange thing. You have not seen my camel! Then how do you tell me all about it? You must have my camel. You had better give me back my camel, or else come to the Kázi." The Princes said: "We are ourselves going to the Kázi. Come along with us."

In short, all four went to the Kázi. First the camelman made his claim before the Kázi. The Kázi heard his story and asked the Princes: "What is your answer?" The Princes said: "We never saw his camel. He makes this false claim against us unjustly." The camelman said to the Kázi: "Hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?" The Kázi on hearing this from the camelman asked the Princes. The Princes said: "Certainly, as the camelman says, we told him all about it." The Kázi said: "If you did not see his camel, how did you tell him all about his camel? This is strange." Then looking towards the eldest Prince, he asked: "You say, how

you knew that the camel was blind of an eye." The Prince said: "I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten." The Kázi asked the second brother: "How do you say that vinegar was laden on the camel?" He said: "Usually if vinegar fall on the ground, the earth swells up at that place. On the road I saw this in many places. From this I made sure, that vinegar was laden on the camel." The Kázi asked the youngest brother: "How did you know that the camel was without a tail?" He said: "Sir Kázi, usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail." The Kázi on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

PROVERBS AND SAYINGS

CURRENT IN THE

SHAHPUR DISTRICT.

SOILS.

Kachchhī—sōnē dī pachchhī.

Riverain land is a basket of gold.

Kaliar bhōẽ, na nīr ras,
Mūl na ṭhanḍī chhā̃,
Miṭṭhā bōl na jaṇḍē,
Dhann Khushāb girā̃!

Salt-impregnated soil—insipid water,
No cool shade whatever,
The people cannot speak politely,
Bravo Khushab town (a sneer at Khushab).

SIGNS OF THE WEATHER.

Baddal vanjiṇ ubhār, tappal amūdhā mār.
Baddal vanjiṇ ḍilāh, hikk pakêndī panj pakā.

T.

If the clouds are going towards the east, turn your platter upside down (*i.e.* stop your cooking, for it will not rain and grain will be scarce).

If the clouds are going towards the west, cook five scones instead of one (*i.e.* there will be plenty of rain and a good crop).

Tittar vanni badḷī—mehrī surmā pā,
O vassēgā mēghlā—usdī khasam te razā.

Clouds like a partridge—if a woman put antimony (on her eyes),
The one will rain copiously—the other has a longing for a husband.

Tittar khambhī badḷī—ranḍī surmā pā,
O vasāwe mēghlā—os khasam dī chā.

Clouds like partridge-feathers—if a widow put antimony (on her eyes),
One will bring heavy rain—the other has a longing for a husband.

Tittar khambī badḷī—rann malāī khā
Oh vassē, oh ujaṛe—kadē na khālī jā.

Clouds like partridge-feathers—a woman that eats cream.
One will rain, the other will come to grief—this saying will never fail.

Tittar khambī badlī—rann malāī khā.
Oh vassē, oh udhaḷe—e sukhan khatā na jā.

Clouds like partridge-feathers—a woman that eats cream,
One will rain, the other will elope—this saying never fails.

Sukkarvārī badlī, rahē sanichar chhā̃ ;
Ḍak kahe 'Suṇ Bhanḍṇī, manjī andar ḍāh.'

If there are clouds on Friday, and it remains cloudy (shady) on Saturday,
Says Dak 'Listen, Bhandnī, put your bed inside' (*i.e.* it is sure to rain).

Dakkhan ŏ chaṛhī badlī, ghullī purē dī vā
Ḍak kahē 'Suṇ, Bhanḍṇī, andar palang vichhā.'

If clouds rise from the south, and an east wind blows,
Says Dak 'Listen, Bhandnī, spread your bed inside' (*i.e.* it is sure to rain).

Hāṛ auhērī ashtamī, badlī ŏ nikaleā chann—
Ḍak kahe, "Suṇ, Bhanḍṇī, gadhē na khāwan ann."

If on the eighth day of the dark half of Hāṛ, the moon has come out of the clouds—
Says Dak, "Listen, Bhandnī, even donkeys will not eat the grain" (*i e.,* it will be so plentiful).

Baddal gĕē lammē dā
Uṭṭh, nī ranne, mūhṛā chā.

The clouds have gone towards the south,
Get up, wife, and lift your things (*i.e.,* it is sure to rain).

Jo gajje, so vasdā nahī.

If it thunders much, it does not rain much.

Sāwan diā̃ badliā̃ purē āṇ jhukāīā̃—
"Ghull na, ḍhāḍhū, asī vassan āiā̃."

The east wind has brought up and lowered the clouds of Sāwan.
(They say) "Do not blow, south wind; we have come to rain."

Hāla pawe tirkāl, hālia, hal sambāl.
Hāla pawe din charhē, hālī hal chā dhare.

If there be a rainbow in the evening, ploughman, get ready your plough (*i.e.*, it will rain).

If there be a rainbow at sunrise, the ploughman may lay by his plough (*i.e.*, it not rain).

Baddal charheā chambalō.
Ḍanggar vachchhā sambhalō.

If a cloud has risen over the Chambal hill,
Look after your cattle and calves (*i.e.*, it is likely to rain).

Baddal charheā Ṭille ō
Gā̃ na khōlaṇ dēndā kille ō.

If a cloud has risen over the Tilla hill (in the Jhelam Salt Range),

It will not give you time to unfasten your cow from its peg (*i.e.*, it will rain immediately).

Chachālī baddal gajje
Gā̃ ḍhangēndā bhajje.

If a cloud thunders in the north-west
A man should run while he hobbles his cow (*i.e.*, it will rain immediately).

Tillē ō gajje,
Gā̃ choēndā bhajje.

Should it thunder from the Tilla hill,
A man who is milking his cow should run (*i.e.*, it will rain immediately).

RAIN.

Uttar mēlē, purā vasāe.
Dakkhan vasdē nũ vanjāe.
Je dakkhan vasāe
Tā̃ jal thal pānī chā banāe.

A north wind brings clouds, an east wind rain.
A south wind stops rain even when begun.
If a south wind does bring rain,
It covers the whole country with water.

Uttar mēlē, purā vasāe.
Ḍhāḍhū vasde mīh rahāe.
Ḍhāḍhū vasāe, tā̃ bāhlīā̃ tarāe.

The north wind collects (clouds), the east wind brings rain.
The south wind stops rain that is falling.
If the south wind does bring rain, then it makes men swim.

Mīh uṭṭh te
Chōr ḍiṭṭh te.

Rain falls where it has rained before.
A thief goes to steal at a place he has seen.

Hāṛ* dā haṛh—Sāwan dā sô
Bhadrū dē trê—Assū dā hikk.

A rush of rain in Hāṛ (June-July)—a hundred showers in Sāwan (July-August).
Three showers in Bhadrū (August-September), and one in Assū (September-October) (are what the farmer would like).

Sāwan dā sô, Bhādō̃ de trê
Assū dā hikk, jehṛa lāh dēve sikk.

A hundred showers in Sāwan (July and August), three in Bhādō̃ (August-September)
One in Assū (September-October), which will fulfil all desire.

* For list of months see page 2 of the Lists of Useful Words.

Assū vasse, Hāṛī Sāwanī nīh lāe.

If it rains in **Assū**, it lays the foundation both of the autumn and spring crops (*i.e.*, it is good for both).

Sāwan vassē nitt nitt, te Bhādõ de din chār
Assũ manggē mẽhglā, te bhullī phire gãwār.

Let it rain daily in **Sāwan** (July-August) and for four days in **Bhādõ** (August-September).

If the peasant ask for heavy rain in **Assũ** (September-October), he is mistaken (it is so unlikely).

Bhullī phire gãwār, je Assũ mangge mẽhglā.

The peasant is mistaken who asks for rain in **Assũ** (September-October) (unlikely).

Bhullī phire gãwār,
je bāre bannhe Rabbde.

The peasant is mistaken who would shut the gates of God's mercy (*i. e.*, God can give rain at any time).

Vassē diwālī, jehā phossī, tehā hālī.

If it rains at the **Diwālī** (in the beginning of November) the worthless ploughman is as well off as the good one (*i.e.*, the season is so good for sowing).

Vassē Pōh, jehē eh tehē oh.

If it rains in **Pōh**, these and those are equal (*i. e.*, both early and late sown crops will come on equally).

Vassē Māh, te būṭē būṭē kāh.

If it rains in **Māh** (January-February), then every plant of wheat will produce a fistful of stems.

Vassē Phaggaṇ, te kaddhī laggaṇ.

If it rains in **Phaggaṇ** (February-March), then (the peasant) will reach the shore, (*i. e.*, will escape disaster).

Vassē Chētar, na khaḷ mẽwẽ na khētar.

If it rains in **Chētar** (March-April), neither threshing floor nor field will hold the grain.

Vassē Pōh, te muṭṭhī khōh.
Vassē Māh, te būṭē būṭē kāh,
Vassē Phaggaṇ, te kaddhī laggaṇ.
Vassē Chēt, na khaḷ mẽwẽ na khēt.

If it rains in **Pōh**, you may pluck the wheat with your hands (it will blossom again); if in **Māh**, every plant of wheat will give a fistful of stems; if in **Phaggan** you will get ashore (*i. e.*, your crop will be good); if in **Chēt**, neither the threshing floor nor the field will hold the grain.

SEASONS.

Jēṭh Hāṛ tãe, te Sāwan lãe.

If it is hot in **Jeṭh** and **Hāṛ** (May and June) then **Sāwan** (July-August) will turn out well (*i. e.*, it will rain well in **Sāwan**).

Jēṭh tãe, te Hāṛ vasãe, te Sāwan lãe.

If **Jēṭh** brings heat and **Hāṛ** rain, then **Sāwan** will pass well.

Jēṭh tãe, te Hāṛ vasãe,
Os mulkh de kāl kiũ nēṛē jãe

If **Jeṭh** be hot and **Hāṛ** rainy, why should famine go near that country (*i. e.*, the crop will be good).

Assũ māh villãllā,
dēhẽ dhupp te rātī pālā.

The month of **Assũ** (September-October) is a strange one—heat in the daytime and cold at night.

Assũ jitte, Assũ hārē.

In **Assũ** the peasant conquers or in **Assu** suffers defeat (*i. e.*, both harvests depend on rain in that month).

Sāwan pālā nimmeā—Bhadrū zāhir hō.
Assū̃ pālā jammeā—Kattē̃ vaḍḍā hō.
Magghar faujā̃ charhiā̃—Poh laṛāī hō.
Mā̃h vichch pālā māreā—Phaggaṇ kītā sō.
Chētr kul parhāeā—Visākh vidā hō.
Jēṭh ghulliā̃ vāū—Hāṛ na rahius bō.

Cold is conceived in **Sāwan,** becomes visible in **Bhadrū,** is born in **Assū,** gets big in **Katte,** gets ready for battle in **Magghar,** makes its attack in **Pōh,** is killed in **Mā̃h,** is mourned for in **Phaggaṇ,** has his funeral obsequies performed in **Chētr,** is bid good-bye in **Visākh,** in **Jeṭh** hot winds blow, and in **Hāṛ** no trace of cold remains.

Vassē Pōh, te uṭṭhī ḍhō.

If it rains in **Pōh,** then carry home (your grain) on camels.

Uṭṭhā̃, bhaṭṭhā̃ te ukā̃h—jōbaṇ trēhā̃, mā̃hō̃ mā̃h.

For camels, grain parchers' ovens and the tamarisk tree, the prime for all three is in the month of **Mā̃h** (January-February).

The following is the answer given by the jackal to the wolf and tiger, who had referred to him their dispute as to whether the month of **Pōh** or **Mā̃h** is the colder :—

Suṇo Singh Sardār—Suṇo ban rā jī.
Pālā Pōh nā pālā Mā̃h, pālā hai vā jī.

Listen my lord tiger, listen king of the forest (wolf). Cold depends neither on **Pōh** nor on **Mā̃h,** cold depends on the wind, Sirs.

Addh Mā̃h te bhaggaḷ bā̃h.

In the middle of **Mā̃h** (beginning of February) put your blanket on your arm (*i. e.,* the cold season is over).

Pāṇī miṭṭhā kis ruttī?
Jō pakkiṇ jis ruttī.

In what season is water sweet? In the season in which barley ripens, *i. e.* **Chētr** (March-April).

Bērī bēr tā̃ kaṇkā̃ ḍhēr.

If there be plenty of fruit on the ber trees, then there will be abundance of wheat.

Sāwan mā̃h dā purā, Buḍḍhī majjh te khuḍḍhā chhurā,	} o bī bure tū̃ burā.
An east wind in the month of Sāwan, An old buffalo-cow and a blunt knife (to butcher it with)	} is bad as bad can be.

PLOUGHING.

Jitṇī vāh utṇī gāh.

The oftener you plough the land, the more there will be to thresh.

Dānd parāe te hālī hōr,
Jiwē̃ bhā̃wē̃ unjē̃ ṭōr.

When the bullocks are another's and the ploughman different, then drive them as you please (*i, e.,* the ploughman will take as much as possible out of borrowed bullocks).

Vāhī unnā̃ dī, jinnā̃ ghar dē hikkē.

Those men plough well whose bullocks belong to themselves.

Hāṛ na vāhī hāṛī,
Phiṭṭ bhaṛūe dī dāhṛī.

A curse on the wretch's beard who does not plough his land in Hāṛ (June-July) for the winter crop (*i. e.,* he is a bad farmer).

Hāṛ dī hikk, Sāwan diā̃ dō, Bhadrū diā̃ chār, Assū̃ vāh bhāwē̃ na vāh.

One ploughing in Hāṛ (is as good as) two in Sāwan or four in Bhadrū, and in Assū̃ plough it or not as you please (it is too late).

Hāṛī sō jo Hāṛ vāhē.

A good spring crop is the one for which the farmer ploughs the land in Hāṛ.

Ikke vāh ikke pāh.

Either plough, or manure (the land, if you want a good crop).

Mā̃h na rāhiā̃—Visākh na ūhriā̃,
Sāwan na bhariā̃—trê gaḷ geiā̃.

Lands not left fallow in Mā̃h, not ploughed in Visākh, and not irrigated in Sāwan, are useless.

Hāṛ na ūṛhiā̃—Sāwan na chhiṛiā̃,
Pēkē na sikkhiā̃—ēh trê luṛhiā̃.

Lands not ploughed in Hāṛ, cattle not grass-fed in Sāwan, girls not brought up in their parents' house—these three are ruined.

SOWING.

Til chhiddī, dhān sanghnī, ḍaḍḍ ṭapp kapāh,
Jhum mār razāī dī vichch makei de jāh.

Sesamum should be sown widely, rice thickly, cotton at the distance a frog can jump, maize so widely that you can pass through the plants with a quilt on.

Til ghanēre, ḍaḍḍ ṭapp jawār,
Kāī kāī ṭiggh vanḍvāṛ dī, kar geiī viṇāh.

Sesamum should be sown rather thick, jawār as far apart as a frog jumps, cotton-plants sown very wide spread out well.

Dānḍē ḍānḍē bājra—ḍaḍḍ ṭapp jawār,
Ghaṇī kaṇak—uṭṭh bèhē vanḍvāṛ.

Sow bājra at a furrow's distance, jawār as far apart as a frog jumps, wheat close together, cotton so far apart that a camel could sit down between the plants.

Khittī āī dhunnī, tā̃ Sāwanī dī mudd punnī.

If the Pleiades have come to the zenith, the time for sowing the kharīf crop is past.

Kaṇak patlī, til sagghṇē, khūh purānī laṭṭh,
Muḍḍh pawāhe khētrī, chārō chôṛ chapaṭṭ.

Wheat sown thin, sesamum sown thick, an old axle for the Persian wheel, and a crop close to the village, are all good for nothing.

Gaḍḍ Pōh te hatthī khōh.

Sow in Pōh and you may pluck it up with your hands (*i. e.*, the wheat will be poor).

OTHER AGRICULTURAL OPERATIONS.

Kujjh na kītī thōkā̃ trīā̃,
Dāndā̃, hāliā̃ te mīhā̃.

None of the three did anything (was of any avail)—bullocks, ploughmen and rain (*i. e.*, Fate is more powerful than all three).

Khētrī sāīā̃ sētrī.
Jis khētrī vichch sāī na jāē,
O khētrī sāīā̃ nū̃ khāē.

Farming depends on its owner. If the owner does not go to look after his farm it will eat him up.

Vāhī bādshāhī, je na jammē̃ tā̃ phāhī.

Farming is as good as royalty, but if the crops do not grow well, it is a snare.

Rāh rèhaṇ te gāh gèhaṇ.

(When the weather is hot) cease from going on a journey and thresh your grain (*i.e.* it is bad for travelling and good for threshing).

Hāṛ haṛalle te Sāwan chhalle.

The soil should be flooded (with rain) in Hāṛ and should be soaked in Sāwan.

Je tū̃ ôhl pāē khēt,
Do khētī, lāe ikk khēt.

If you put manure on your field,
One field will produce a double crop.

Gollā hōke kamāe,
Rāja hōke khāe.

The man who works like a slave eats like a king.

Jinnhā̃ vāhē khūh,
Unnhā̃ dī sukh na suttī rūh.

Those who have started wells (for irrigation) have never slept with a quiet spirit (*i.e.* irrigation from wells means hard work).

Dēhū̃ lèhē te bājra gèhe.

The sun sets and the bājra is threshed (it is too hot at that season to thresh through the day).

Visākh Jēṭh gāh gāhē̃, inhī mahīne nā vasāē̃.

You should thresh your grain in Visākh and Jeṭh—may these months not bring rain.

Vā purē di vaggē,
Chūhṛā chhajj karēndā agge.

If the wind blow from the east, the Chūhṛā holds his winnowing basket before him (*i.e.* it is favourable for winnowing grain).

CROPS.

Jēṭh jēṭhā, Hāṛ pichhēā
Sāwaṇ vī jawārī jēhā.

(Said of Cotton) Sown in Jēṭh (May-June) it is best of all, in Hāṛ (June-July), it is late, even in Sāwaṇ it is as good as jawār.

Mā̃h chīnā te Phaggaṇ parāli,
Jīvaṇ ḍhagge te maran hālī.

If you sow chīna in Mā̃h (January-February) it will give you grain. If you sow it in Phaggaṇ (February-March), it will produce only straw, the bullocks will live and the ploughmen will die (*i.e.* the crop will be only fodder and no grain).

Pōh di muṭṭh, Māh dī bharī,
Phaggaṇ jahī charī na charī.

(Said of green wheat) a handful in Poh (December-January), a head-load in Māh (January-February) (is a good feed)—in Phaggaṇ (February-March) it is no fodder at all (*i.e.* it loses its feeding-power).

CATTLE.

Ghōṛē sāīā̃ jōṛē, nahī tā̃ miṭṭī de rōṛē.

Horses should be broken in by their masters, otherwise they are clods of earth (*i.e.* useless).

Trê vann kuvann
Majjh ḍabbī, bhēḍ bhūslī, dāhṛī-ālī rann.

Three colours are bad.

A spotted buffalo, a brown sheep, a bearded woman.

Chaṛheā bāwan bīr
Ghaṭṭaṇ majjhīā̃ gāīā̃ dē khīr
Nālē khuṭṭaṇ nadīā̃ de nīr.

When the constellation Bāwan bīr has risen (in the end of September) the milk of buffaloes and cows diminishes, and the water of rivers dries up.

Gā̃ trījē mūl na līje.
Majjh pānje tā̃ ghar ānje.

Never take a cow which has had three calves, but you may bring home a buffalo that has had five calves (*i.e.* it will still bear more).

Majjhī te machhāṇīā̃
Phaggaṇ māh ḍulāṇīā̃.

Buffaloes and Māchhī women get weak in the month of Phaggaṇ (February-March) (*i.e.* there is then little grass left and the baking-oven is not much in demand).

Jēṭh jēṭhiā̃, Hāṛ pachhēiā̃,
Sāwan sūiā̃ te majjhī kēhiā̃.
Bhādō̃ sūiā̃, khaṛiā̃ jēhiā̃.

If buffaloes bear calves in **Jeṭh** they are best of all, in **Hāṛ** they are late, in **Sāwan**, what good are they? and in **Bhādō̃** they are as good as lost.

Note.—Because to make a buffalo's milk good, it should calve at a time when there is a prospect of plenty of grass.

Kaṭhēr maṭhēr te hariāl
Ḍōlī mūl na pāndī dhār.

An ill-tempered cow and a wanderer
Never give a stream of milk into the pail.

Gā̃ī Kattē̃ tā̃ī, pichhō̃ milan jinhā̃ dē sā̃ī.

A cow gives milk till **Kattē̃** (October-November), after that only those give milk whose owners feed them well.

Dātrī lè jō, te tirōkaṛ lè chō.

Use your sickle and milk your cow, *i.e.* you must give the milch-cow grass if you want milk.

FAMILY LIFE.

Panj kōh pêkā, dāh kōh haswār,
Hikke nār kulakkhṇī, hikkē mard nikār.

Five **kos** on foot, ten **kos** on horse-back. Either the wife is a bad one, or the man good-for-nothing. (*i.e.*, if a man spends the night from home when he is within seven miles when on foot, or fifteen miles when on horse-back, either his wife is a bad one or he himself a poor husband).

Rajjeā̃ bhêṇ te bhukkheā̃ bhāī,
Trīmat sêā̃ vichchō̃ kāī.

For the prosperous a sister, and for the starving a brother,
A wife one in hundreds (is to be depended on).

Bhêṇ ghar bhāī, te sāhwarē ghar jawāī.

In a sister's house a brother and in a father-in-law's house a son-in-law (should not stay).

Trê kurāṛē nā bhalē, istrī, ghōṛā, kamān
Oh raṇ mẽ gẽā ḍar phur kaṛe, usdā na ṭuṭṭe bāṇ.
Oh bulāeā̃ sir chaṛhe, ghar āeā mehmān.

Three things are not good when stubborn, a wife, a horse and a bow.
One will snort with fear in battle, the arrow of one will not go off.
And one (the first) will fly at her husband when spoken to, even when a guest has come to the house.

Rann bhêṛī, te dānd ḍabbā!
Kē kītōi, ḍāhḍeā Rabbā!

A bad wife and a spotted bullock!
What hast Thou done, O God Almighty! (that I should have these).

Kuttā sō jo kuttā pālē.
Kuttā sō jo nānīhālē.
Kuttā sō jo bhêṇ ghar bhāī.
Kuttā sō jo sāhwarē ghar jawāī.
Vaḍḍā kuttā sōī bhāl
Sôhrā phire jawāī nāl.

He is a dog who keeps a dog.
He is a dog who lives with his mother's people.
He is a dog who lives in his sister's house.
He is a dog who lives with his father-in-law.
But the biggest dog of all is the father-in-law
Who goes about his son-in-law's house.

Hōnde sab suchajjiā̃—uṭṭhē sab bhōẽ.

All are good housewives where there is plenty. All kinds of land are good if it has rained copiously.

Dātā kāl parakkhīē, dhaṇeṑ Phaggaṇ māh.
Nār tā̃ parakkhīē, je dhan pallē nā̃.

A giver (benefactor) is to be tested in famine time, a milch-cow in Phaggaṇ.
A wife is to be tested when there is nothing in the pocket.

Bāhle mīhī kaṇ ghaṭṭ.
Bāhle putrī ôtar.

From much rain (loc. plural) the outturn becomes small.
From many sons a man becomes as good as barren.

Bahut puttrī kul mēhṇā ;
Bahut mīhī kaṇ ghaṭṭ.

From many sons comes reproach on a family (as some of them are sure to get into trouble).

From excessive rains the outturn becomes small.

Je jô sāvē, tā̃ kōī na āvē.
Je jô pakke, tā̃ milaṇ sakkē.

When the barley is green no one comes.
When the barley is ripe your relations come to visit you.

Ôsar mīt parakkhīē—gokhṛī Phaggaṇ māh,
Ghar dī nār parakkhīē—jā̃ ghar sandheā nā̃.

Test a friend in trouble, a cow in Phaggaṇ,
A house-wife when there is nothing left in the house.

Ghōṛē munse rag nānehālī.

Horses and men take after their mother's family.

Jitnē kapṛē, utnā pālā.
Jitnā ṭabbar, utnā mukālā.

The more clothes you wear the more you feel the cold.
The larger the family the more the disgrace you are likely to have.

CHARACTER.

(1) Chūhā khuḍḍ na mẽwẽ—trikkal bannhē chhajj.
(2) Chūha na māvē khaḍḍ—pichchhu bannhe chhajj.

The mouse is too big for its hole and yet it ties a winnowing basket on its back. (Said of a pompous, arrogant, boastful person.)

Ṭinḍã ghaṛ na jāṇē—mêḍā maghiyã dā ustād.

Does not know how to make a pot, and is ready to teach me how to make a narrow-necked vessel (a much more difficult business).

Trê khul geiiã—
Sāwan rāt na chuggiã,
Sāwan na vuhṛiã,
Pēkē ghar na sikkhiã.

Three things are useless—
Cows not grazed at night in Sāwan,
Lands not ploughed in Sāwan,
Girls not taught in their parents' home.

Nachch nā jāṇe, vêhṛā ḍinggā.

She cannot dance (and says) the courtyard is crooked.

Āp vilallī tē vēhṛā ḍinggā.

She is herself awkward (and says) the courtyard is crooked.

Adh pā āṭā, chabārē rasōī.

A quarter of a pound of flour, and dinner upstairs (*i. e.* little to eat, but plenty of show).

Chiṭṭī dāhṛī te āṭā <u>kh</u>arāb.

A white beard and the flour bad (*i. e.* an old man like you to behave so badly).

Kabar chūne gach te murda bēīmān.

A grand tomb built of bricks and mortar and the corpse a hypocrite (*i. e.* a whited sepulchre).

Jaṭ kē jāṇē kōkile? paddbahēṛē khā.

What does a peasant know of dainties?
He might as well be eating toadstools.

Hathẽ kaṛē—ḍhiḍh bhukkh nāl saṛē.

Bracelets on his wrists, and his stomach is burning with hunger.

Uṭṭhī na haggā̃, te mērē trê bakhrē.

He cannot even stand up, and claims three shares (as if he had done the work of three men).

Uṭṭhī na saggā̃, te lānat ē gōḍeā̃ nū̃.

He cannot get up, and blames his knees.

Chōr uchakkā chôhdrī,
Lunḍḍī rann pardhān.

A thief and pick-pocket (poses as) the Squire,
A shameless woman (poses as) lady of the house.

Rajjeā Jaṭ kare kulall,
Rajjī majjh na khāwē khal.

A prosperous peasant behaves foolishly,
A well-fed buffalo will not eat oil-cake (as their heads are turned).

Sirō̃ ganjjī, te kangghīā̃ dā jōṛā.

Bald-headed, and keeps a pair of combs.

Bāhir mīā̃ panj-hazārī,
Andir bīvī kèhr dī mārī.

Outside a gentleman worth five thousand rupees, inside his lady stricken with poverty.

Langâ ṭaṭṭū—Lahôr dā dāeā.

His pony is lame, and he proposes going to Lahore.

Jaṭ, saḍḍhā, sêsār—kabīla gālnā.
Kukkur, kā̃, kalāl—kabīla pālnā.

The peasant, the male-buffalo, and the crocodile destroy their family.
The cock, the crow, the Kalál (distiller) cherish their family.

Aḍhāī būṭiā̃ te Phattū bāgbān!

Two or three bushes and (talks of) Fattū as head gardener!

Jaṭ te sūr barābar ī, Jaṭ tōlī bhārā.
Sūr paṭṭe marlā, Jaṭ viggha sārā.

The peasant and pig are much the same, only the peasant is heavier in weight, and while a pig digs up a pole of land, the peasant will dig up a whole half acre.

Ghar bhukkh nang, būhē tē ḍēḍhī.

In the house hunger and nakedness, and a gateway over the door.

Kuttā bhônkdā changā,
dhaṛwāī bōldā changā.

The dog is good that barks, the weighman is good when he keeps announcing the weights.

Vassē mīh tā̃ murk uṭāulī,
Pavē kāl tā̃ mōhir pāvalī.

When rain falls murk (a kind of grass) springs up quickly,
When famine comes, then the weaver is the first to succumb.

Chiṭṭā kapṛā, kukkaṛ khānā,
Us jaṭ dā nahī ṭhikānā.

There is no depending on the prosperity of a peasant who wears white clothes and eats chickens.

Seiad hōkē vagāē tura—o bī bure tū̃ burā.
Bāhman hōkē bannhe chhurā—o bī bure tū̃ burā.

It is very bad for a Seiad to blow a horn (as fakīrs do), or for a Brahman to wear a dagger.

Rann tamākū chhikkṇī—rāja rishwat khōr—
Puttar pāleā lāḍlā—trê taraṭṭī chôṛ.

A woman who smokes tobacco, a ruler who takes bribes,
A spoilt son—these three are utterly bad.

Kā̃, kirāṛ, kuttē dā
Visāh na kariē suttē dā.

A crow, a shop-keeper and a dog are not to be trusted even when asleep.

Zāt dī piddī, chhaṭṭā bāzā̃ dī.

A tomtit by birth, and the swoop of a hawk.

Zāt dī kōnkirlī, shèhtīrā̃ nū̃ japphē.

A house-lizard by birth and seizes the rafters.

Jaṭṭī pā mahēṛū āndā;
Ṭhākar chāhṛī vaṭṭī.
Jaṭṭī jātā Ṭhākar muṭṭhā;
Ṭhākar jātā jaṭṭī.
Nā muṭṭhā Ṭhākar na muṭṭhī jaṭṭī;
Sôdā vaṭṭōsaṭṭī.

The peasant's wife brought the dregs of ghī;
The shop-keeper put on a false weight.
She thought he was cheated; he thought she was.
Neither of them was cheated; the bargain was a fair exchange.

Mul bakrī te uṭṭh jhungā.

Buys a goat, and asks a camel into the bargain.

Ō nāl nāhī chĕinde;
O lēph-ālī te chaṛhdā āhā.

They were not going to take him with them at all; and he was getting on the caparisoned camel.

Āp mare bhukkhā—addhī kuttē nū̃ bhann pāī.

He is dying himself of hunger and has broken half off and thrown it to the dog.

Āp na jōgī, te gawāṇḍh valāe.

She is herself not well off and invites her neighbour.

Bhāh ghinnaṇ āeā, te ghar dā sāī thī beiṭhā.

He came to get a light, and remained as master of the house.

Ghar ḍāng nahī, mêḍī sāng ghinn āō.

There is not a staff in the house (and he says) "bring my spear."

Akkh aḍḍī rahī, kā̃ kajjal ghinn gēā.

Her eye was open, and a crow took away the antimony (on her eyes).

Hikk pinnṇā, te dūjā halwē dā khair.

First he is a beggar, and secondly he demands sweetmeats as alms.

Chaṇā trappē, tā bhaṭṭh bhannē?

If the gram jumps, will it break the parching-pan?

Chaṇā trapsī tā apṇā mū̃h bhannsī.

If the gram jumps, it will break its own face.

Gaḍḍā̃, ḍūmā̃, bēṛeā̃, trēhā̃ ḍingge rāh.

Carts, musicians and boats, all three have crooked ways.

Bhukkhē kamm na āunde,
  Rajje bī nahī māṇ.
Hikke sohan pinndē,
  Hikke sohan gustān.

(Said of Pirs). They are of no use when starving, nor of any respect when prosperous.

They look well either when begging for alms or when in the graveyard (their tombs being generally decorated).

Aṭṭh ṭhagg te aṭṭh ṭhaṭheār,
Aṭṭh sunāre te aṭṭh lohār,
Aṭṭhū chôkā battrī,
Hikk kamla jehā Khattrī.
Khattrīõ bhann banāeā Khōjā,
Jeõ vālā̃ nū̃ gandā barōjā.
Khōjā sô sôhrē dā sôhrā.
Khōjā shêhd lapēṭeā môhrā.
Sūī vāngun sanjre, niklē vāng talwār,
Es khakkheõ uṛeõ jajjeõ, Nūṇkā rakkh lêē Kirtār.

Eight robbers and eight brass-workers,
Eight goldsmiths and eight blacksmiths,
Eight times four make thirty-two.
Equals one fool of a Khatrī.
Khatris broken up make a Khōjā
Like stinking ointment on the hair.
A Khōjā is a father-in-law in a hundred,
A Khōja is poison covered with honey.
Enters like a needle, comes out like a sword.
From this Kh ūj (*i. e.* the word Khōjā).
Oh Nānak may God save us.

WORLDLY WISDOM.

Chārē peiiā̃ bhaṭṭh—
Dhī kāṇī te nũh haḍḍṇī,
Ḍinggī khūhē dī laṭṭh.
Muḍḍh pavāhē dī khētrī.
Eh chārē chôṛ chapaṭṭ.

Four things are curses (fallen into the oven)—
A one-eyed daughter and a quarrelsome daughter-in-law;
A crooked axle for the well;
A crop close to the village.
These four are curses.

Nark nishāniā̃ chār—
Gaddā̃ laddaṇ, te bhõẽ sammaṇ;
Vasslā̃ nāl peār;
Bāhrõ āvē khaṭṭke
Ghar kulachchhṇī nār.

There are four marks of hell—
Loading donkeys, and sleeping on the ground;
A liking for onions;
Coming home with one's earnings to a shrewish wife.

Surg nishāniā̃ chār—
Ann puārṇā te gheō nawā̃;
Ghar kulvantī nār;
Chôthī piṭh turang dī;
Surg nishāniā̃ chār.

There are four marks of heaven—
Old grain and new clarified butter;
A well-bred wife in one's house;
Fourthly, the back of a horse;
The four marks of heaven.

Trê cha dippaṇ baḷdī aggē—

Vāgī āvē vagg tō̃ aggē;
Bāhrō̃ āvē te ghar ā haggē;
Ôrat khāvē mard tū̃ aggē.

Three things should be thrown into flaming fire—

The herdsman who comes (without) before his flock;
The man who comes in and defiles the house;
The woman who eats before her husband.

Ūhē trê nā dippaṇ baḷdī aggē—

Pavvas dhāṛ tē āvē aggē;
Laggas ḍukkh tē ghar ā haggē:
Mard nā hōvis ghar, te khāvē aggē.

The same three things should not be thrown into flaming fire—

The herdsman if robbers have fallen on him and he come away;
The man who has been attacked by illness and defiles the house;
The woman if her husband be not at home and she eat first.

Trê cha dippaṇ baḷdī chullhē—

Bāhmaṇ hōvē aṇ-dhātcā̃ khāvē;
Tē sūrmā hōkē raṇ vichchō̃ āvē;
Javāhrī dā bēṭá lēkheō̃ bhullē.

Three things should be thrown into the blazing fire-place—

A Brahman who eats without bathing;
A soldier who comes away from the field of battle;
A jeweller's son who makes a mistake in his accounts.

Ūhē trê nā cha dippaṇ baḷdī chullhē—

Viptā pavvas aṇ-dhāteā̃ khāvē;
Viṇ hattheārō̃ raṇ vichchō̃ āvē;
Maddh pīke lēkheō̃ bhullē.

The same three things should not be thrown into the blazing fire-place—

The Brahman who eats without bathing if misfortune has befallen him;
The soldier who comes away from the field of battle if he has no arms;
The jeweller's son who makes a mistake in his accounts after drinking liquor.

Chārē mast ghaṇē—

Shīhā̃ rehā̃ lāhdeā̃, ūdheā̃ mījh ghaṇī,
Mass phuṭandā gabbhrū, gōrī phuṭṭ thaṇī.

Four things are very exciting—

For tigers their stripes appearing, for boars much fat,
For a youth a sprouting beard, for a girl a swelling bosom.

Trê rang bad rang—

Mêh ḍabbī, bhēḍ bhūslī,
Dāhṛī-ālī rann.

Three colours are bad—

A spotted buffalo-cow, a brown sheep,
A woman with a beard.

Trê ann kuann—

Saṛī kaṛāhī, laggī khichṛī,
ḍāl pāṇī dī ḍhann.

Three kinds of food are bad—

Burned pudding, singed rice and pulse,
Pulse drowned in water.

Trê kamm nā āīā̃—

Hāṛī nahī vāhīā̃,
Sāwaṇī nahī charāīā̃,
Te pēkē nahī sikhāīā̃.

Three things are of no use—

Lands not ploughed in Hāṛ,
Buffalo-cows not grazed in Sāwan,
And girls not brought up in their parents' house.

Trê rāh kurāh—
Mard nū̃ chakkī;
Saḍḍhē nū̃ gāh;
Savāṇī nū̃ rāh.

Three things are unbecoming—
The hand-mill for a man;
Threshing for a buffalo;
The road for a woman.

Trê lall palall—
Annhē aggē nachchiē;
Ḍōrē aggē gall;
Gunggē hatth sanēhā,
Ghall bhā̃vē̃ nā ghall.

Three things are nonsense—
Dancing before a blind man;
Talking to a deaf man;
Sending a message by a dumb man,
Sending or not, it is all the same.

Trê bhass pêen—
Chuggal mārē chuglī;
Kā̃ sabūṇ chêen;
Kuttā pāṛē chhānṇī;
Trê bhass pêen.

Let three things fall in the ashes—
A slanderer who talks slander;
Crows that carry off soap;
A dog that tears up the leather sieve.

Hikk rann dī bhêṛī chāl—
Āṭā gunnhē sir khullē nāḷ;
Rōṭī pūhjē majhlē nāḷ;
Ghar āvvis mizmān te mārē bāḷ.

These are bad ways for a woman—
Kneading flour with hair down;
Wiping food with her petticoat;
Whipping her child when a guest has come to her house.

Haḷ trakke,
Te rann kaṛakke,
Jāvē dānd ikvāsā,
Us hālī dē jīvaṇ dā kīkuṇ bharvāsā ?

If his plough crack,
And his wife scold,
And his bullock go boring to one side,
How can there be any hope of life to such a ploughman ?

Raṛh kachchī, gā̃ gabbhaṇī, mūrakh ās karē.

He is a fool who expects anything from unripe crops or a cow in calf.

Trê bōṛiē ḍūhgī ḍhannā̃—
Jēṭh mā̃h dī chakkhan chakkhī ;
Hāṛ Sāwan kharē parakkhī ;
Mā̃h Pōh gharō̃ ṭurē narinnā̃.

Three things should be drowned in a deep pool—
Starting from home in Jeṭh after eating ;
Or in Hāṛ or Sāwan depending on a clear sky ;
Or in Mā̃h and Pōh without having broken one's fast.

Kachchā gannh nā phēiē ; pak āpē phissē.
Bhāiā̃ nāl nā chhēṛiē ; kar khājan hissē.
Ḍushmaṇ hōvē sō kōh tē, kōl manjjī de dissē.

One should not squeeze a raw boil ; it will discharge of itself when mature.
One should not quarrel with one's brothers ; shares divided off will be consumed.
Though one's enemy be a hundred miles off, one should act as if he were visible beside one's bed.

Madhrē chêṛē chagghrē, matthē uttē vaṭṭ—
Mardā̃ diā̃ ēh siftā̃ ; nārī chôṛ chapaṭṭ.

Short and broad and stout, with wrinkles on the forehead—
These are characteristics of men ; in a woman they are utterly bad.

Chhōṭā, chêṛā, chagghrā, matthē uttē vaṭṭ—
Turēā̃ chālī ihē ; nārī chôṛ chapaṭṭ.

Short, broad and stout, with wrinkles on the forehead—
These are qualities for men ; in a woman they are utterly bad.

Gharē dā gheō—kuṛī dā peō—
Jaṭkā shāh,—innhā̃ trēhā̃ dā nahī vasāh.

There is no trusting to these three—clarified butter in an earthen vessel, to the father of a marriageable girl (*i.e.*, as to whom he will give her to in marriage), or to a village money-lender.

Āsā, pāsā, vēsvā, ṭhag, ṭhakkur, suneār;
Itṇē mittar na hōwandē—bāndar, vêd, kalāḷ.

So many cannot be true friends—hope, dice, a courtesan, a robber, a cheat, a goldsmith, a monkey, a doctor and a distiller.

Gaḍḍē jawār te jamman mōtī;
Kirāṛ nū̃ vāhī khōṭī.

Even if by sowing jawār he could get a crop of pearls, still farming would be bad for a shop-keeper (in the end).

Phaggaṇ geā trê thōk vanjā.
Gaḷ laggṇō̃, til chabbṇō̃, pèhnṇō̃ kapāh.

Phaggaṇ has destroyed (the pleasure of) three things—
Sleeping in each other's arms, chewing sesamum, and wearing quilted clothes (*i.e.*, it has become too hot).

Ann, amān, āmlī—trê dhan kā vās.
Jūā, zināh, zāmnī—trê dhan kā nās.

Grain, credit and official position are three abodes of (means of gaining) wealth.
Gambling, fornication and becoming surety for others are three means of losing wealth.

Ōh manggē pehāwaṇī;
Ōh patthar ḍāhē.

One asks for his wages for grinding corn; and the other chucks him a stone.

Annhē aggē rōuṇā—ḍorē aggē gall—
Gungē hatth sanēhā—ghall bhāwē̃ na ghall.

Weeping before a blind man—speaking to a deaf man—
Sending a message by a dumb man—whether you send it or not (it is all the same).

Trê kamm nakamm—
Gā̃ chŏuṇā, manjjī uṇṇā, trīā rassī bhann.

Three pieces of work are no work at all—
Milking a cow, weaving a bed, thirdly, twisting a rope.

Annhī kukkṛī—khas khas dā chōgā.

A feed of poppy-seed (very minute) to a blind hen (which cannot find it).

Jaṭṭŏ rāj nahī ;
Mōṭhŏ kāj nahī ;
Izzat binā̃ lāj nahī ;
Ghōṛē binā̃ sāj nahī ;
Mīh binā̃ anāj nahī.

Authority cannot be wielded by a peasant ;
A feast cannot be made with Moṭh ;
There cannot be honour without shame ;
A horse is no use without a saddle ;
No grain is to be got without rain.

Bhūrē jēḍ na kapṛā—jaṭṭā̃ jeḍ na rāṭh ;
Ōh pandī, ōh littrī—dŏē ā̃wan rās.

There is no cloth like a blanket—no one is so generous as the peasants ;
The one is useful for tying up bundles, the other is made useful by a shoe-beating.

Jitṇē hal, utṇā hālā ;
Jitṇā kaṭumb, utṇā mukālā ;
Jitṇē kapṛe, utṇā pālā.

The more the ploughs, the higher the assessment ;
The larger the family, the greater the chance of disgrace ;
The more clothes you wear, the more will you feel the cold.

Vallī kumāṇiā̃, vuṭṭhā kē karē ?

The melons are withered, what is the good of rain !

Thal dē gawāḍh, kirāṛ dī ḍāhṛī.

One's neighbourhood in the Thal is like a Hindu's beard (sometimes shaved and soometimes not), *i.e*, sometimes inhabited, sometimes a desert.

Pippũ khumbũ, aḍhāī dehāṛē rāj.

Pipps (a parasitical plant that springs after rain) and mushrooms have only 2½ days' reign (and then wither).

Uchchī lammī patlī, makôṛē vāngū lak;
I chālī nārī dīã, turē chôṛ chapaṭṭ.

Tall, long and slender, with a waist like a black ant's.
These are the qualities of women, in a man they are utterly bad.

Jaṭ dā lāhna, ghaṛē dā gheō,
Kirāṛ dī dāhṛī—dhīã dā peō.

(No confidence is to be placed in) a debt due from a peasant, clarified butter kept in an earthen vessel, a Hindu's beard (which he may have shaved off at any time) or the father of a family of daughters (who will have to spend money in getting them married).

Jaṭ te bêl te bakrā, chôthī badkardār nār—
Chārē bhukkhe bhalē; rajje karin vigāṛ.

The peasant, bullock and he-goat, fourthly the ill-behaved woman—
All four are good when starving; when well off, they cause harm.

Uṭṭh na runnē; bōrā runnē.

The camel does not complain; and yet the sack does.

Bājrā jēṭhā, puttar palēṭhā,
Māl ōṭhā, ghar kōṭhā.

Bājra sown in Jeṭh is the best—a first-born son is the best.
Camels are the best sort of cattle,—a hut, the best sort of house.

Māl bakrī—ghar chhapṛī;
Puttar ōh jēhṛā ōṛik pakrī.

Goats make the best cattle—a thatch the best house;
That son is the best who proves best in the end.

Eiyaṛ dā vāṛā, te bighāṛ dā ghurā ;
Vaḍḍī kuṛī te chhōṭā kuṛā ;
Khōjī hōkē lei pichhūrā ;
Oh bī burē tũ burā.

It is very bad to have a sheep-fold near a wolf's den, to match a young bridegroom with an old bride, or for a tracker to follow up the tracks backwards.

Rāhak kamāe, sāī khāē.

The servant works and the master eats.

Dūmā̃ ghar viwā̃—
Jīwī bhāvī unjẽ gā̃.

A marriage in the musician's house—sing as you please (it does not matter how badly).

[*Note.*—The **Mirāsīs** or **Dūms** are the musicians who sing at marriages]

Janj parāī ahmak nachchin.
Majjhũ nange velā̃ ghattin.

Only fools dance at another's wedding and people naked at the waist (*i.e.*, extremely poor) throw money to the dancers.

(Said of a man interfering in matters with which he has no concern.)

Rukkhā khāvē, bhōẽ savẽ, ghar kulachchhṇī nār,
Chôthā meilē kapṛē ; narak nishāṇiā̃ chār.

Eating dry bread, sleeping on the ground, an ill-behaved wife in the house, and fourthly dirty clothes, are four marks of hell.

Rabb rājī tā̃ kebī mohtājī ?

If God be pleased, then what need ?

Dhōbiā̃ dē ghar ḍhukkē chōr.
O na luṭṭē, luṭṭē hōr.

If a thief get into a washerman's house, it is not the washerman who is robbed, but others (whose clothes are with him to wash).

Jēhṛī karē gheō,
Na mā̃ karē na peō.

Neither mother nor father can do so much as clarified butter can.

Sô kāmā̃ ikk āhrī.

One man to direct is enough for a hundred workers.

Miṇ pakāē, samajh alāē, kade khatā na khāē.

The man who measures his food before cooking it, and thinks before speaking, never makes a mistake.

Shāh dā dhan te kōhle dā dāṇā.

The shop-keeper's wealth is like grain in the granary (for the peasant to draw on).

Gur bin gat nahī—Shāh bin pat nahī.

Without a religious teacher there is no salvation, without a banker there is no respect (to be gained by the peasant).

Chiṛī chônke te jaṭṭī bhônkē.

The bird chirps (in the crops) and the peasant woman barks (to drive it away).

Uttam khētrī, madham vipār,
Nakhiddh chākarī; bhīkh dwār.

The best occupation is farming, trade is middling, service worst of all; below that comes begging from door to door.

Jē jāṇā̃ mar vanjṇā̃, miṭṭhā bōlā̃hā jagg,
Umr vanjāiā zāiā̃, kūṛē lāre lagg.

If I had known I was going to die, I should have spoken sweetly in the world, (*i. e.*, should have acted well towards every one).

Ah! thou hast thrown thy life away, depending on false promises (of Satan).

Satt thōk saṛāṇā̃ hāḍḍā̃—

Mūrakh nafr; 'musāfri;
Khaṭgām ghōṛā chābuk khā̃wdā;
Chē̃chal nār;
Kuchajja var;
Chōṛā khūh rās na ā̃wdā;
Bewaqt ḍūm khaṛā darbār taṛā̃wdā.

Satte vī suhann—

Thal ḍāchiā̃, jal bēṛiā̃, mêhiā̃ bēṭ charann,
Raṇ gabbhrū, āṭiṇ kuṛiā̃, ghōṛi pākhariann,
Pavāhē āī janj—satte vī suhann.

(*Thal.*)

Seven things are heart-burners—

A stupid servant; a traveller;
A troublesome horse that requires to be whipped;
A coquettish woman;
A foolish husband;
A faulty well that does not sit straight;
A mirāsī to get up and prate in a company out of season.

Seven too look well—

She-camels in the Thal, boats on the river, buffalo-cows grazing in the riverain;
A youth in battle, girls in a spinning-bee, horses with their saddle-gear on;
A wedding-party when it has come near (the bride's) village.

Bin kishtī samundar tardē gharak thīndē malāhā̃,
Bin jāmā̃ safar kamāwaṇ, nahī akl salāhā̃.

(*Thal.*)

Boatmen who swim in the deep river without a boat get out of breath.
Travelling without clothes is not a wise thing to do.

Dūā salām te bandkī sāḍī vanj ākho har dī mā nū̃;
"Sawā barāt Allāh de tu bhi nahī palīndī ghā nū̃."

(*Thal.*)

Go and give my respects to the mother of all (*i. e.* the earth), and say
"Without the blessing of God even you cannot produce grass."

Annhe nũ mã masītī saṭṭ geī.

The mother has left her blind boy in the mosque (*i. e.* abandoned him).

Mã akṛūṛī, peō tāndlā, puttar kesar dī jaṛh.

Mother and father both weeds, and the son a plant of saffron.

Chētar Visākh bhãviē—Jēṭh Hāṛ sãviē—
Sāwan Bhadrū nhāviē—Assū Kattē thōṛā khāviē.
Phēr Hakīm puchchhaṇ kiū jāviē?

Travel about in **Chetar** and **Visākh**—Sleep in **Jeṭh** and **Hāṛ**—Bathe in **Sāwan** and **Bhadrū**—Eat little in **Assū** and **Kattē**. Then what need to go and consult a doctor?

Is dunyā kē tīn nām—
Parsū, Parsā, Paras Rām.

In this world there are three ways of addressing a man.
Poor **Parsū**, respectable **Parsā**, honoured **Paras Ram**.

Kaṇkã mārēā dhrakk—sōlã de battrī.
"Vatt na lêsã nã, je hõeus Khattrī,
Hassī dī hasīlī ghaṛãīhā, māhlã dē dõē maṇkē."
Haṭṭī vichch kirāṛ piṭēnã, "kē kitteāī, kaṇke?"

(*Salt Range.*)

Wheat jumped from 16 sers the rupee to 32. (Says the graindealer), "I will never think of buying wheat again as sure as I am a **Khattrī**. Oh! that I had had my coin made into necklaces and strings of beads." The graindealer beats his breast in his shop saying, "O wheat, what hast thou done to me?"

Rukkha sukkhā khāke, ṭhaḍḍā pāṇī pī,
Na vēkh parāiã chōpṛīã, na tarsāē jī.

Eat your dry bread and drink cold water.
Do not look at other's buttered bread, nor make your heart thirsty.

Oh jo ḍisḍiā̃ ḍhēriā̃, jitthe kakkh pêe ;
Utthô kōī nahī ānda, itthô lakkh gêe.

Those heaps you see where the dry grass lies ;
No one comes back from there, thousands have gone from here. (A graveyard).

Saṛeā sabh kujjh phappharda—lāṇa, būṭā, jhāṛ—
Hikk man saṛeā nahī phappharda, jehṛā bōliā̃ ditta sāṛ.

(*Thal.*)

Everything burnt up blossoms again—**lāṇā**, plants and trees.

Only the heart when burnt does not blossom again, which has been burnt by harsh words.

Jōbun sī, rattun sī, gāhak sī sab kō.
Jōbun rattun gawā̃ke, rahī kuranggā ho.
Sukkhā ḍhingar bāgh vichch, pakkhī na bẽhdā ko.

(*Thal.*)

When there was youth and beauty, every one was a purchaser.
When youth and beauty were lost, only the skeleton was left.
When there are only dry twigs in the garden, no bird sits there.

Lōk kahē jagg ē kūṛā, kūṛē ākhiṇ vālē.
Is jagg jehā bēā jagg na kōī, je kōī sachcha hokar jāl ē.
Lāl jawāhir te hīrē motī, is jagg te jo kōī chāhe so nāl ē.
Je kūṛā ḍōh surajj te ḍewiṇ, chāmchiṛī akkh na bhālē.

(*Thal.*)

People say this world is false, themselves speaking falsely.
There is no other world like this, if one lives in it truly.
Rubies, jewels, diamonds, pearls, whoever wishes them on this earth, he has them.
Whoever falsely ascribes spots to the sun, he has bat's eyes and sees nothing.

Jamm na mukkā, te nakk nāṇakeā̃ te.

The baby is not yet born, and (you say) his nose is like his grandfather's.

Shāhr pēā nahī, te uchakke agge ā gēen.

The village is not built and the thieves have come (to rob it).

Khabbā bhangī bhang phakke.
Phakk, khabbeā bhanggiā!
Ḍabbā ṭaṭṭū ḍhāb ṭappe,
Ṭapp, ḍabbeā ṭaṭṭūā!

A left-handed **bhangī** eats **bhang**.
Eat, left-handed **bhangī**!
Piebald pony jumps puddle,
Jump, piebald pony!

Note.—Such sayings are given at weddings to be repeated rapidly like "Peter Piper picked a peck of pickled pepper."

Vassīē shēhir, tōṛē jhuggī hōvē.
Khājīē kaṇak, tōṛē bhuggī hōvē.

It is best to live in a town, though it be in a hovel.
Wheat is worth the eating, though it be rotten.

Janggil jaṭṭ nā chhēṛīē;
Haṭṭī te kirāṛ;
Bēṛī te malāh nā chhēṛīē;
Matā̃ karē khwār.

Don't vex a peasant in the jungle;
Or a shop-keeper at his shop;
Don't vex a boatman on his boat;
Lest he bring you to grief.

Kuṛkuṛ kidhr ē, te āndṛē kidhr ē?

Where is the clucking, and where are the eggs?

OPIUM, BHANG AND CHARAS.

Note.—The following rhymes show the ideas of the people regarding the effects of indulging in opium and intoxicating drugs. The poppy-plant and the capsules are called "**Pōst,**" the man who drinks an infusion of the pounded capsules is a "**Pōstī,**" and the man who takes the drug in the form of opium pills is called "**Hafīmī.**"

Jitthe bhang nahī, utthe rang nahī,
Jitthe charas nahī, utthe taras nahī,
Jitthe hafīm nahī, utthe tazīm nahī.

Where there is no **bhang**, there is no luck,
Where there is no **charas**, there is no pity,
Where there is no opium, there is no honour.

Bhanggī dī jō rang baranggī,
Pōstī dī jō rōwe,
Hafīmī dī jō inje ākhē,
Yālāh ghar nā hōwe.

The **Bhanggī's** wife is sometimes happy, sometimes sad,
The **Pōstī's** wife weeps,
The opium-eater's wife says
"Please God, may he not be at home."

Versified—

The **Bhanggī's** wife has her ups and downs,
The **Pōstī's** weeps all day,
The **Hafīmī's** wife every day of her life
Prays "God keep my husband away."

Bhang kahē, maī rang baranggī,
Pōst kahē, maī Shāhjahān,
Hafīm kahē, maī Chimnī Bēgam,
Mujhe chhōḍke jāe kahā̃?

Bhang says, "I am of all colours" (give rise to all kinds of imaginations),
Pōst says, "I am Lord of the world,"
Opium says, "I am a lovely Queen,
Leaving me, where can any one go?"

Versified—

Says **Bhang**, "I'm of all shades of colour,"
Says **Pōst**, "There is no King above me;"
But opium says, "I'm a beautiful Queen,
Love me once, and you always must love me."

Pōst mangge rēwaṛīā̃,
Hafīm mangge ganne,
Bhang nimāṇi ālī bhōlī
Jo āwe so agle banne.

Pōst asks for sweetmeats,
Hafīm asks for sugarcane;
Bhang, poor one and simple,
Whatever comes goes on to the next stage (is eaten).

Versified—

Pōst asks for sweets,
Hafīm for cane;
To **Bhang**, poor soul,
All food is gain.

Sēr bhar pōst, pā hafīm dā,
Deh misrī dā nukul, karam Karīm dā,
Kōṛā hōwe tamākū, te pī pī ḍōlie,
Eh dēwē Kartār, te phēr nā bolie.

The opium-eater's prayer:—

Give me two pound of poppy-heads, or half a pound of opium,
And a knot of sugar, by the grace of God,
Let my tobacco be bitter, let me smoke and sway about,
Let God give me this, and then I have nothing more to say.

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(1) Pōstā dil dōstā, terā sōne maṛhāwā̃ būṭā,
Sô rupei dī pīnak dēnā ẽ, hazār rupei dā jhūṭā.

The opium-eater says—

O Poppy, heart's friend, I will gild thy plant with gold,
Thou givest drowsiness worth a hundred rupees, a nod worth a thousand.

Versified—

I'll gild your petals, poppy, your beauties I'll unfold,
Your sleep is worth a silver crown, the nods you give are gold.

(2) Pōstā dil dōstā, tērā muḍḍhō̃ paṭāwā̃ būṭā,
Vasde ghar ujāṛke, hatth pharānā ē̃ ṭhūṭhā.

The anti-opiumist says:—

O poppy, heart's friend, I will tear up thy plant from the root,
Thou ruinest prosperous homes and sendest the owner out to beg with a potsherd in his hand.

Versified—

I'll tear your roots up, poppy,
I'll beat you to the ground,
'Tis you that ruin happy homes,
And send men begging round.

---

(3) Pōstā dil dōstā, tēre te nūr nabī dā sāeā,
Dīn dunī dā thamm suṇīnā ē̃, tū̃ es palīt kōl keō̃ āeā.

The opium-eater replies—

O poppy, heart's friend, the shadow of the Prophet's light is on thee,

Thou art celebrated as the pillar of faith and the world. Why hast thou come near this wretch?

Pōst chhanne dā, te nukul ganne dā.

The opium-drinker's wish—

Opium infusion in a pewter vessel, and a bit of sugarcane after it.

Āo mast kalandar,
Mard sōī jo mūtre anddar,
Bāhar jāe te khatā khāē,
Anddar bèhe, te surag nū̃ jāe.

Come, drunk beggar,
He is a man who squats in-doors,
If you go out of doors, you will come to grief,
If you sit inside, you will go to heaven.

Hafīm mat khā tū̃, zālam, ho jāẽgā hafīmī,
Tan sukkke khujā̃wẽgā, awāz hosīā dhīmī,
Nāhaq ko kuṇkuṇā banṭā hai, gulzār yār sīmī!

The anti-opiumist says—

Do not eat opium, oh obstinate one, you will become an opium-eater,
Your body will dry up and become itchy, your voice will become weak,
You will uselessly get to speak through your nose, dear friend!

Rattī khāe ratt nū̃, māsā khāe mās,
Tōlā khāe haḍḍīā̃, dam dā kīh bharwās.

The anti-opiumist says—

Eating one rattī of opium destroys the blood, a māshā destroys the flesh,
A tolā destroys the bones, what hope of life is left?

Sṓ pōstī chaṛhe shakār,
Makkhī ghērī vichch bazār,
Mārī nahī, par langṛī kī nī,
Eh bhī fatah Khudā ne dī nī.

A hundred opium-drinkers went to hunt,
They surrounded a fly in the bazār,
They did not kill him, but they did lame him,
This victory too God gave them.

Versified—

A hundred Postīs went to hunt
A solitary fly.
They fought him hard, with might and main,
You would have thought he had been slain,
But lo! he's up and off again,
Minus one leg and eye.
"For such a glorious victory,
Now Heaven be praised"! they cry.

Hikk din pōst maḷdeā̃, dôra bhajj geā,
Ḍhāī māraṇ postī "bābā ladd geā."

One day while post was being ground the mortar broke,
The opium-drinkers utter the death-cry "my father is being carried to his grave."

Note.—It is usual for bhang-drinkers, while the liquor is being prepared, to shout out verses in praise of the drug and of those who supply them with the means of purchasing it, while expressions the reverse of complimentary are used with regard to those who oppose the practice, and whom they style the "oppressor" (mūzī). These verses resemble somewhat the toasts and sentiments that were common at drinking-bouts in England a century ago. The following are specimens of the rude rhymes sung or rather shouted on these occasions:—

Bhang nahī eh sāwā sāwā ghā ē,
Āshkā̃ nū̃ mubāh ē – mūzī nū̃ gunāh ē,
Dō chār Mullā̃ Brahman mar gēē tō keā ē?
Hikk ḇhanggī mar geā to sārā mulk ī fanā ē.

This is not bhang, it is green green grass,
It is lawful for lovers and sinful for the enemy (to drink it).
If a few Mullās or Brahmans die, what does it matter?
If one bhang-drinker dies, the whole world comes to an end.

Peāle pur te lunḍḍī buchchī* dhur,
Ḍere āshkā̃ de magan pur.

The cups are full, keep the worthless away.
The houses of the lovers are full of silent delight.

Peāle niwāle, hēṭh mūzī, utte khallā̃ āḷe.

(Let me have) boon-companions, below the enemy, and above men with shoes (to beat him).

Pīo bhanggā̃, te saũhō̃ bāgī,
Te pishle jīūsaṇ apṇī bhāgī.

Drink bhang and sleep in gardens.
And let those that come after live as their own fate wills,
i. e. let the next generation fend for themselves.

Versified—

Drink your bhang and sleep your fill.
And leave your sons to kismat's will.

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* Literally, having tail and ears cut off.

Gang bhang do bhêṇ hai, rêhaṇ Shivā̃ de sang.
Haḍḍī khāṇī Gang hai, laḍḍū khāṇī bhang.

The Ganges and bhang are two sisters, they live in company with Shivs (gods).
The Ganges consumes bones (of dead Hindūs) and bhang feeds on sweet-meats.

Versified—

Gang and Bhang are sisters twain,
Near gods both have their seat.
But Gang is fed with the bones of the dead,
While the food of bhang is sweet.

Gang Bhang do bhêṇ hai,
Parbat vichch vasaṇ,
Us nahāteā̃ maḷ uttre,
Us pīteā̃ pāp chhaṛaṇ.

The Ganges and bhang are two sisters, and live in the mountains.
By bathing in the one dirt is washed off, by drinking the other men get rid of sin.

Ḍanḍḍā kūnḍā baghl mẽ, chāre kūṭ jagīr.

Who has pestle and mortar under his arm, has a jágír all round.

Versified—

Give me a drink of bhang every day,
And I am the monarch of all I survey.

Ḍanḍḍā kūnḍā ghasse,
Mulk Khudā dā vasse,
Ḍanḍḍā kūnḍā pāṇī,
Mulk Khudā dā avādānī.

Pestle and mortar grind,
God's world lives,
Pestle, mortar, water,
God's world flourishes

Ā bhanggū, tērā kāj rachāīē,
Saũfā̃ marchā̃ diā̃ tênū̃ vēlā̃ pāiē,
Ghōṭaṇ te Mushaihdī bahāīē,
Bhang ghoṭī geiī, maharājā, rājī bājī rahī.

Come, bhang, let us arrange your wedding,
Let us give thee presents of aniseed and black pepper;
Let us set Mushaihdīs to grind,
The bhang is ground, great king, be happy.

Ḍanḍḍe vichch ṭikkā,
Bad bakhīl nū̃ dhikkā,
Shūm dī chhātī,
Sakhī dā darwāzā.

A tick on the pestle,
A shove to the miser.
Sit on the miser's chest (to punish him).
And at the generous man's door (to demand bhang).

Ghoṭī ghuṭāī ḍahīwe,
Murdā vī uṭṭh pīwe,
Ḍhakk pardā te rakh lāj,
Nahī karnā kisī dā mohtāj,
Mohtāj usdā karnā,
Jisdī akkh vichch lāj.

Let it be given ready ground,
Even the dead will rise and drink,
Cover my secrets and keep my good name,
Make me dependent on no one,
(or at least) Make me dependent on him
Who has some shame in refusing.

Ghar bhang tā̃ lagghaṇ kehā,
Rukkhā sukkhā mākheõ jehā,
Deṇā sujjhē lēṇē jehā,
Sārā din visākhī jehā.

If you have bhang in your house then what sort of fast is it?
A dry crust tastes like honey,
Giving seems like getting.
The whole day passes like a holiday.

Duddh dā daryā vahā dē,
Barētē pawā dē khandḍ dē,
Marchā̃ dā tū̃ bāg lawā dē,
Havelī bhar dē bhang dī,
Sārī sārī dunyā, Rām, têthõ cho manggdī.

Cause a river of milk to flow,
Set islands of sugar in it,
Plant a garden of pepper,
Fill a house with bhang,
Rām, the whole world begs this of thee.

Āetwār tab jāṇiē,
Jab miṭṭhe sukkhe chhāṇie.

Think that day Sunday,
When you strain sugar and bhang.

Ghōṭie ghuṭakk ghuṭakk,
Chhāṇie chhaṇakk chhaṇakk,
Pivie ghuṭakk ghuṭakk.
Challie laṭakk laṭakk,
Lālaṇ sang pāeā ghōṭā,
Sang marmar dī daurī mangā de,
Te tejbaḷ dā soṭā.
Lālaṇ sang pāeā ghōṭā.

Grind your bhang with a rub rub,
Strain it with a whish whish,
Drink it with a gulp gulp,
Walk with a swing swing.
I began to grind it with my friend,
Ask for a mortar of marble,
And a pestle of thorn.
I began to grind it with my friend.

Bhang sô tarang, jis tīn lok tāre haī,
Vohī narak jāẽge, jo bhang se neārē haī.

Bhang has a hundred intoxicating effects which has saved all three worlds.
Those will go to hell who keep away from bhang.

Pêhlē sāfī sāf kar, pichchhe rang charhā,
Sir munnō us rann dā jehṛī khasam tō̃ pêhle khā.

First clear your strainer, then raise your colour (by drinking bhang).
Shave the head of the woman who eats before her husband.

Āeāī nugdā, tere naiṇ parāṇ chugdā.

There is the lump of refuse bhang-leaves for you, to destroy your eyes and limbs.

Āo, peāle niwāle ke yāro, sham sham talwārī māro,
Marjāo te shahīdī martabā pāo,
Jiūde raho te jagīrā̃ khāo,
Nass jāo te aisi taisi marāo.

Come along, boon companions, strike your flashing swords.
Die and gain the status of martyrs.
Live and enjoy jágírs.
Go to pot and do as you like.

The following sayings are made use of by Charas-smokers :—

Chilam chōkhā—nā jīwaṇ dī ās—nā maraṇ ḍā dhōkhā.

An overflowing pipe—neither desire of life nor fear of death.

Versified—

If a pipe of hemp have I
What care I if I live or die.

Chilam sawāī—khaṭṭe sôhrā—khāwe jawāī.

An overflowing pipe—let the father-in law earn and the son-in-law consume.

Versified—

Let me smoke and let me sleep,
Let others sow if I but reap.

Shābāsh ē bhar dendeā̃ nū̃,
Lakh lānat gilā karendeā̃ nū̃.

Praises to those that fill,
A thousand curses to those that slander.

Versified—

Here's to him that fills my pipe,
I love him like a brother.
Here's to him that praises hemp,
A curse on every other.

The effects of **charas** are described as follows:—

Khang karāū̃, khurak karāū̃, akkhīõ annhā̃ karāū̃,
Môt nā mārī, te mai kīh karāū̃.

Charas says—

I make you cough, I make you scratch, I make you blind,
If Death does not kill you, what can I do to you?

Hikk muṭṭh bhang, do muṭṭhī chaṇõ kī,
Gūhṛī howe chhā̃, majlas ghaṇõ kī,
Māhja howe duddh, shakkar se mēlīē,
Eh dewe Kartār, te pher nā bolīē.

The **bhang**-drinker's prayer—

A handful of **bhang**, two handfuls of gram,
Let me have dense shade, and plenty of companions,
Buffalo's milk, and a sweetening of sugar,
Let God give me this, and then I have nothing more to say.

VERSES

CURRENT IN THE

SHAHPUR DISTRICT.

A SATIRE (MUṬṬH)

ON THE

POSITION OF VILLAGE HEADMEN

COMPOSED BY

SHER MUHAMMAD AWĀṆ OF GIRŌṬ IN THE JEHLAM VALLEY

(in the dialect of the Doāb).

Nahī kisē jahān te rāhṇā.
Sachcha nā̃ Satārī dā.
Nabī dī shāndārī dā.
Har vēlā têrī yārī dā.
Kar insāf tū̃ mêrī zārī dā.
(*Refrain*)[1] Bhaṭṭh ōhdā lambardārī dā.
Eh piṭṭṇā̃ nitt dehārī dā.

Lambardārī de vaḍḍe shān.
Hākmā̃ kītē bēimān.
Bhullgēā nē sabbh dhcān.
Sadke ā̃ aglī palak guzārī dā.

Lambrā̃ agge maze kīte.
Laṭṭhē khāshe darziā̃ sītē.
Uchche phirde bē amīke.
Huṇ vakht āeā lāchārī dā.

---

1. This refrain is repeated at the end of each verse.

Huṇ je tāraṇ vênde muṭṭh,
Rupeiā dhēlī pônda khuṭṭ;
Shipāhī te vênde khalle juṭṭ.
Oh vāl na chhōṛan dāhṛī dā.

Shāh de agge jōṛin hatth,
"Tũhā̃h rakkhẽ asāḍī pat,
Chā nibāhẽ ihō jhaṭṭ,
Toṛē likh lè fassul hāhṛī dā."

Shāhā̃ de agge karde zārī,
"Asāḍī mannhõ minat vichārī;
Lê lèāhē khaṭṭi sārī;
Chā nibāhēō ihā vārī;
khādim hōsā̃ umrā̃ sārī dā."

Shāh lambrā̃ te insāf karènde.
"Māmlā assā̃ pê bharènde"
Dōṛī nāl veāj lênde.
Mẽ sadkē ā̃ tammādāri dā.

Shāh je ditta chā jabāb,
Kamm tè baṇẽ bôht kharāb;
Hākam dēsaṇ sakht azāb;
Ā baṇẽ vakht khoārī dā.

Māmle dī rut hāhṛī āī.
Tasīlõ nikhtā hikk shipāhī;
Lambrā̃ nũ vêndā agge lāī;
Khallcā̃ dī us dhūṛ machāī.
Ā baṇeā̃ bhanḍḍ khoārī dā.

Hākim jā̃ dôreā̃ te chaṛhde,
Lambardār khalōte ḍarde;
Sharm kōlū̃ nahī buḍḍke marde!
Vakht āeā ē ḍhēkā chārī dā.

Hākim jā̃ dôreā̃ te ā̃nde,
Lambardār je dhakke khā̃nde;
Paṭṭhe kille bhaj bhaj lè ā̃nde;
He khatra pat vichārī dā.

Lambrā̃ de ghar beparwāhī.
Ḍhaggī ḍhōrī mūl na kāī.
Takkī vattin jā parāī.
Keh rehā is sardārī dā.

Bhaṭṭh pêī ēh lambardārī.
Dhakke lagde vārō vārī.
Māmle dī muṭṭh ôkhī tārī.
Insāf sārā paṭwārī dā.

Jadōkā bandōbast jo hōeā,
Ā baṇī lāchārī.
Lambrā̃ je dhakke lagde,
Ôkhē hin paṭwārī.
Afsar sārē luṭṭ-ke khānde.
Ôkhī palak-guzārī.

Har kithāhī lambar ḍāhḍe.
Shā̃h je sāre luṭṭ-ke khāde,
Dōṛī nāl veāj je āhde,
Fasād sārā pat gāhrī dā.

Aje māmle dī muṭṭh nahī tā.ī.
Lambar gêē je khā ugāhṛī,
Hākim vāranṭ karēnde jārī.
Bênāvā̃ zimmī sāri dā.

Hākmā̃ cha kitāb vadhāī.
Agge pūrī pôndi nāhī.
Lambrā̃ utte kôhr khudāī.
Chhaḍḍ dēsiṇ hak sardārī dā.

Lambrā̃ wālī nīyat khōṭī.
Lambar ghatti vatde lōṭī.
Vêndī khalkat ṭur charōkī.
Hē Rabb je khalkat sāri dā !

Reiat sārī vanj kukēndī.
Mōhāī je peii marēndī.
Hinā̂dī hākimā̃ kōl sunīndī.
Nahī rakkhde khôf kachāhrī dā.

Kuzrat wālā pāk Ilāhī !
Shēr Muhammadē vār baṇāī.
Jō gall āī hakīk dasāī.
Lambrā̃ dī ēh kārravāī.
Zimī sāri bê karāī.
Kamm baṇeā̃ be-ruzkārī dā.

TRANSLATION.

There is no living on this earth for any one.
True is the name of God.
The prophet's is the glory.
Every time is a time for thy help.
Do justice to my complaint.
(*Refrain*). A curse on the post of headman.
This daily worry.

Lambardārs have great glory.
The Rulers have made them faithless.
They have forgotten every consideration.
Blessings on the former time.

Formerly the headmen got on well.
The tailors sewed for them clothes of good cloth.
They went about as high and mighty men.
Now has come a time of helplessness for them.

Now when they go to pay the revenue instalment,
Their money comes to an end.
The chaprāsīs fall to beating them with shoes;
They do not leave them a hair of their beard.

They join their hands before the banker (saying),
" Do you maintain our honour ;
" Help us through this crisis :
" Though you write down the spring crop (as security)."

They make their complaint before the bankers (saying),
" Accede to our helpless request ;
" Take all that we get,
" Help us through this time ;
" I will become your life-long slave."

The bankers are kind to the headmen (saying),
" We are paying the revenue."
They take double interest.
I admire their greed.

If the banker has refused,
The matter turns out very ill.
The Rulers will give severe punishment.
A time of distress has come.

The season for the spring instalment has come.
A chaprāsi has come out from the tahsīl,
Goes driving the headmen before him.
He has made the dust fly from his shoes (in beating them).
A crowd of evils has come on them.

When the Rulers start on tour,
The headmen stand trembling.
They do not die of shame!
It is a beastly time.

When the Rulers come on tour,
Then the headmen get knocked about.
They run about for fodder and pegs;
There is danger of their honour.

There is desperation in the headmen's house.
There are no cattle whatever.
They go about looking for other people's goods,
What is left of this honourable position?

A curse on this headmanship!
Knocks are given at every turn.
The revenue instalment has been paid with difficulty.
All due to the patwāri's wickedness.

When the settlement was made,
This helplessness arose.
While the headmen get knocked about,
The pātwāris are badly off.
All the officers rob and devour.
A difficult time.

Everywhere the headmen were mighty.
Now that the bankers have robbed and devoured them,
And demanded double interest too ;
Great damage to their honour.

As yet the revenue instalment is not paid.
The headmen have consumed the collections.
The Rulers send out warrants.
Then comes sale of all their land.

The Rulers have raised the revenue.
Formerly it could not be paid.
The anger of God has come on the headmen.
They will give up their headmen's rights.

The headmen's conscience is false.
The headmen go about robbing people.
The people have long gone away.
God is the God of all the people.

The people all go howling.
Saying whatever comes into their mouths.
What the headmen say is heard by the Hākims.
They have no fear of the Court.

Almighty Pure God !
Sher Muhammad has made a poem.
Whatever was to be said I have stated truly.
This is how headmen act.
They have sold all their land.
Are left without livelihood.

DESCRIPTION (*Kissā*)

OF THE

VILLAGES ALONG THE RIVER JEHLAM

COMPOSED BY

SHER MUHAMMAD AWĀṆ OF GIROṬ

(in the dialect of the Doāb).

Siffat Môlē pāk dī kīchē, sorā̃ Rabb Ghafār, Miā̃.
Te Bāvā Ādam pède kītos, jidhī ôlād vase chôdhar, Miā̃.
Vat kull paighambar pède kītos, hik lakkh chavvī hazār, Miā̃.
Ākhir hōeā Nabī zamān, jidhī ummat bôht khoār, Miā̃.
Dīn mazhab kar dŏē baṇāe, rôle ditte mār, Miā̃.
Shiā paṛhdā panjj takbīrā̃, Sunnī paṛhdā chār, Miā̃.
Trijē bāṇ Bahābī gêē, tē oh karde inkār, Miā̃.
Pīr fakīr nū̃ nahī manēnde, jāṇaṇ Rabb Sacheār, Miā̃.

Ḍiṭṭhā rāj Angrezā̃ dā, jinnhā̃ ditta kamm sanvār, Miā̃.
Jahān sārē te hēn havālātān, keidī beshumār, Miā̃.
Shīh bakkrī innhā̃ rall charāī, na chhōṛeā chōr te jār, Miā̃.
Musalmān te kasse hēnī, vāhdē hehn kirāṛ, Miā̃.
Mardā̃ dī huṇ nahī aghā̃dī, jaṇiā̃ hiṇ Sardār, Miā̃.

Siffat Khushāb shāhr dī kīche, jitthe rā̃hdī khud Sarkār, Miā̃.
Lōk je arzīā̃ parche dēnde, mukadmeā̃ dā kaṛkār, Miā̃.
Adālat, bēlī, khūb karēndā vaḍḍā Tahsīldār, Miā̃.
Garīb gurbā kōī vêndā nahī, jhagrēnde dunyādār, Miā̃,
Karmā̃ wālē jitt lè ānde, bhêṛē ānde hār, Miā̃.

Bandobast Angrezā̃ lāeā, āī khaṛotī tār, Miā̃.
Kābal dī je gall hōve, mēṭèndī intazār, Miā̃.
Multān Lahôr dī gaḍḍī āndī, mālā̃ dā shabkār, Miā̃.
Te uṭṭh te bēṛiā̃ dhakke khānde, kōī nahī ruzkār, Miā̃.

Hamōkē shahr ich rêhiṇ Ṭiwāṇe, ghōṛeā̃ de sawār, Mīā̃.
Hākmā̃ de ghar saḍḍ puchhīnde, hèṇ kursī bardār, Mīā̃.
Jagīrā̃ sabbhe lêē leiō nẽ, ēhṇ jo dunyādār, Mīā̃.

Nāl khalōti Kāim dī vastī, hakīmā̃ dī ē dhāṛ, Mīā̃.
Tē jo kōi sakht marīz hōvē, te dharnā bā̃hnde mār, Mīā̃.
Gheō te khanḍḍ nāḷ rōṭī khānde, rupeia lêṇ dehāṛ, Mīā̃.
Lêan ute innhā̃ hatth rakheā, lcii Mālak mass utār, Mīā̃.
Khā pī ke ruskat hūndde, orik ṭurde mār, Mīā̃.

TRANSLATION.

The Pure God must be praised, let me pray to God the Giver, Sir.
And He created Father Adam, whose descendants dwell in all four quarters.
Then He created all the inspired messengers, 124,000.
Lastly came the Prophet, whose followers are very badly off.
He originated two religions, and put an end to disturbances.
The **Shīā** repeats five " Allah Akbars " and the **Sunnī** four.
Thirdly the **Bahābīs** appeared and they deny.
They do not revere **Pīrs** and **Fakīrs**, consider God only true.

I saw the rule of the English, who arranged matters,
In the whole land are jails, prisoners without number.
They have made the tiger and goat graze together, have not let thief or adulterer escape.
Musalmāns are become weak, the Hindūs have improved in position.
Men's wishes are now not obeyed, the women are become the masters.

One must describe Khushāb city, where is the seat of Government.
Where people give in petitions—a noise of cases.
The chief Tehsīldār does excellent justice.
No poor person goes, it is the wealthy who squabble.
Lucky folks gain, the unlucky lose their cases.

The English made their arrangements, then came the wire;
Whatever may happen at Kabul, puts an end to suspense.
Trains come from Multān and Lahore, a press of goods.
Camels and boats are shoved aside, cannot get livelihood.

In Hamoka town live Tiwānas who ride on horses.
They are invited to Magistrates' houses, they are entitled to sit on chairs.
They have all got jāgīrs, being well off.

Beside stands Kāīm's hamlet, this is a nest of doctors.
If any one be very ill, they go and sit at his door.
They eat ghī and sugar with their bread, take a rupee a day.
They have set their hands to taking, God has taken the gift of curing from them.
They eat and drink and go, and in the end kill the patient.

Then follows a description of the different villages and their residents, sometimes grossly personal.

PREFACE TO AN EPIC (POṚI)

ON THE

SUBJECT OF NADIR SHAH'S INVASION,

COMPOSED BY

NAJABAT, A RESIDENT OF THE CHENÁB VALLEY.

Sadī Nabī nū̃ bāhrvī, vaḍḍe fikkar pêin khāndānā̃.
Ō zulm zimī te varteā, makkur, kūṛ, farēb, bahānā.
Bhāji daghā farēb dī vichch phirī jahānā̃.
Musāhib chōr kachèhriā̃ lā bêhin diwānā̃.
Siflē karan vizārtā̃, adul insāf gēā Sultānā̃.
Kamīneā̃ nū̃ miliā̃ khidmtā̃, hatth hukam hêvānā̃.
Chaṛh ghōṛe dharôṛan ājṛī, vakht asal asīl jawānā̃.
Chhaṭṭā̃ peiān arākīā̃, khar ā phiren mêdānā̃.
Mardā̃ thō̃ geā̃ ē zābtā, ghālib āe zanānā̃.
Amīrā̃ nazrī vaddhīā̃, jōṛ jama khazānā̃.
Chaṛh nôkrā̃ kuṭṭhin bādshāh, uliṭ peā ē zamāna.
Rabbā rakkh nigāh vichch tū̃, Pāk Parvardigār Rahmānā̃.

In this 12th century of the Prophet, men of family are in great anxiety.
Tyranny, falsehood and deceit have come and dwelt on earth.
The feast of deceit traversed the worlds.
Thieves sit holding their courts like courtiers and ministers.
Mean men act the part of ministers, kings have given up justice.
Mean men have been given posts, power is in the hands of brutes.
Shepherds ride on horses, real gentlemen suffer trouble.
Mares of Irāk carry burdens, donkeys sport on the plain.
Control has gone from men, women have the power.
Rulers have increased their levies, gathering treasure together.
Servants have slain kings, the times are upside down.
Oh God keep me in thy sight, Thou pure and merciful protector.

A CONVERSATION BETWEEN A MUSICIAN (DUM)

AND

A PEASANT CALLED SADIK

(in the dialect of the Doāb).

Musician—

Tērā Akbar jēḍ sitārā, Chôhdrī Sādkā.

Peasant—

Uttũ ḍhāndā-ī ḍhāra, hēṭhõ dūr thī.

M.—Tērā chann jēḍā chamkārā, Chôhdrī Sādkā.

P.—Mērā ḍīvē dā chamkārā, o bhī ghar ich.

M.—Lêsā̃ ghōṛā te salārā, Chôhdrī Sādkā.

P.—Dēsā̃ hikko bhõh dā khārā, o bhī cutt nāl.

M.—Karsā̃ bhanḍ ke jag khwāra, Chôhdri Sādkā.

P.—Mār karēsā̃ pārā, Ḍūmā kūṛeā.

M.—Khālī vêsī mir vichārā, Chôhdrī Sādkā.

P.—Kôṇ hōve hattiārā, hōndeā̃ rakhsī.

TRANSLATION.

M.—Thy star is like Akbar's, Master Sādik.

P.—The hut is falling on you, get out from below.

M.—Thy light is like the moon's, Master Sādik.

P.—My light is a lamp's, and that is in the house.

M.—I will take a horse and raiment, Master Sādik.

P.—I will give you one basket of broken straw, and that at harvest.

M.—I will ruin you in the world by my satire, Master Sādik.

P.—I will beat you into mercury, lying Dūm.

M.—The poor musician will go away without anything, Master Sādik.

P.—Who could be cruel enough to keep from you anything if he had it.

VERSES

in the dialect of the Doab.

(Supposed to be spoken by the soul to the body at death.)

Rahō nī jinhā̃ itthe rèhṇā, asī rāh musāfir khaliā̃.
Peii kahā vichhōṛewālī, latt dē rakābe chaṛhiā̃.
Darakhtā vē, tū̃ mān karēnā̃, kāṭh kuhāṛa sir te, sab kap ghatiā nē sarhiā̃.
Hiknā̃ dā chuṇ bālaṇ baldā, hik rang mahallē̃ chaṛhiā̃.
Hiknā̃ nū̃ shôh Rānjhū mileā, hikk usās bharēndiā̃ khaliā̃.

Stay you that are to stay here, we are standing ready for the journey.
Rose the cry of separation, mounted foot in stirrup.
O tree, you are proud, the axe is at your head, it has cut you all to pieces.
Some pieces are picked up and thrown into the fire, some are put in palaces.
Some have met with my lord Rānjha, some stand sighing (for a meeting with him).

Jīwaṇ nâm dhareā-ī, nī māē, kūṛā dhareā-ī nā̃.
Likkheā hōvi tōṛ dā, na Jīwaṇ te na nā̃.
Bhāiā̃ bājh na jōṛiā̃, putrā̃ bājh na nā̃.
Nīvē̃ nīvē̃ jhôpṛē rukkhā̃ bājh na girā̃.

O mother, you that call me Jīwaṇ (life), you have given me a false name.
If it is written, neither Jīwaṇ nor his name (will live).
Without brothers there cannot be pairs, without sons one's name cannot last.
Low huts without trees are no village.

DIRGE (MARSIA)

ON THE

FATE OF SAKINA, DAUGHTER OF HUSAIN,

COMPOSED BY

FIROZ OF BHAKKHAR NEAR THE INDUS,

who died about 1889.

Sung to the tune Asā.

Note.—This refrain is repeated at the end of each verse.

Refrain—

Kitt Madīna, kitt Shāh Najaf?
Thīā Shām makān Sakīna dā.
Malak pèghambar zāt Khudā dī
Karan armān Sakīna dā.

Suṇ awāzā Umr Shimar dā
Rūh māsūm dā bahũ bahũ ḍardā,
Sāng dē uttõ peō Akbar dā
Kare dheān Sakīna dā.

Jē kōī dēs parāe te mat vèndā,
Toṛē hōve dushman, kafṇ ḍehlendā.
Hāe hāe meiyat rehā gulēndā
Kafṇ dē kāṇ Sakīna dā.

He dastūr je kōī margeā
Kul khwānī wāris karan chaliā.
Bin Ābid de kōī nahī rehā
Fātih khwān Sakīna dā.

Jā̃ ghash vichch vanje Alī Ābid budke,
Ākhē meiyat Sakīna dā vīran kū̃ sadke;
"Tēdeā̃ zakhmā̃ tō̃ bhēṇ sadke sadke.
Na kōi nigāhbān Sakīna dā.

"Vīran, mēdā ākheā mannē̃.
Mēde kāṇ kafn dā nā̃ na ghinnē̃.
Kasm Khudā dī mutlik nahne
Jān sajān Sakīna dā."

Nahī kafn mangde Allāh rāsī bāle.
Dafn karo inde chōle nāle.
Ākhaṇ, 'yā Rasūl Allāh, eh dēkho hāle
Bandīwān Sakīna dā.'

Hāe hāe! lok pardēs jo jānde
Muddat guzārke vattnā̃ te ānde.
Sajjan Sughrā de margēē vāndhe;
Thīā ghar wairān Sakīna dā.

Kōi firākī jhōlā ghulleā;
Sāth Hussēn dā ḍāhḍā rulleā.
Mōt dā nikhreā val nahī milleā
Khāndān Sakīna dā.

Shimrā vaḍḍā hukm sunāwe,
"Rōwiṇ de vichch vaḍā gunāh e,
Mā phupphī nānā chāhe"
Margeii nādān Sakīna dā.

Āeā awāza māsūm dā, "na roveāhe
Matā̃ vīr mēḍē kū̃ Shimar satāe."
Ḍāhḍiā̃ na runnīā̃ phupphī māe,
Suṇ farmān Sakīna dā.

He dastūr je kōī band vichch mardā,
Jī nikatthā vaḷ nahī vaḷdā.
Ali Ābid de sir te phirdā
Rūh pareshān Sakīna dā.

Shabbīr Fīroz bēkas dā mān ē.
Jahān tēḍā, tū̃ mēḍe kān ē.
Jagg vērī, tū̃ rakkh dheān ē.
Sadke zīshān Sakīna dā.

TRANSLATION.

Refrain—

Where is Madīna and where the king of Najaf (Ali)?
Syria became the residence of Sakīna.
Angels, prophets, God himself
Have pity on Sakīna.

Hearing the shouting of Umar and Shimar (murderers of Husain)
The young child's (Sakīnā's) soul fears greatly.
From the top of the spear (on which his head was stuck) the father of Akbar (*i.e.* Husain) looks down on Sakīna.

Whoever dies in a strange land,
Though he be an enemy, yet a winding-sheet is given him.
Alas the corpse of Sakīna is left searching for a winding-sheet.

It is the custom that when any one dies
His relatives read the funeral verses and mourn on the 40th day.
Save Abid (her brother) there is no one left to mourn for Sakīna.

When Alī Abad was drowned in grief
Sakīna's corpse calls to the hero and says,
"Your sister be a sacrifice for your wounds.
There is no one to watch over Sakīna.

Hero, do as I say,
Do not speak of a winding-sheet for me.
As God lives there is no one at all
Who knows or cares for **Sakīna.**"

The Poor and Helpless require no winding-sheet
Bury this body with its coat.
People say "O Prophet of God! see this sad state of the captive **Sakīna.**"

Alas! those who go to foreign lands
Return home after a time.
Sughrā's (sister of **Sakīna**) friends have died in distant lands;
Sakīna's house is desolate.

A gust of separation has blown;
Husain's companions have been sadly dispersed;
Separated by death have not met again
The family of **Sakīna.**

Shimra announces a strict order,
"Weeping is a great crime,
"Whether it be mother, aunt or grandfather."
Poor young **Sakīna** is dead.

There came a voice from the child "Do not weep
Lest **Shimar** oppress my hero."
Her aunt and mother did not weep loud
Hearing the command of **Sakīna.**

It is the rule that if any one die in captivity,
Life once gone does not return again.
(But) Round **Alī Abid's** head floats
The troubled soul of **Sakīna.**

Shabbīr (Husain) is the praised of humble **Fīroz** (the poet).
The world is thine—thou are mine.
The world is my enemy, do thou pay regard to me,
For the sake of glorious **Sakīna.**

Versified—

Refrain.

Far from her home, in Syrian soil
Lies buried young Sakīna, Ah!
Saints, angels, nay Great God himself
Lament for poor Sakīna, Ah!

The murderer's shouts ring in her ear;
The young child's soul is rent with fear;
Her father's head from the slayer's spear
Looks sadly on Sakīna, Ah!

Though foe mid foes his death should meet,
None grudge the dead his winding-sheet.
Ah! weep for one so fair and sweet,
Unshrouded lies Sakīna, Ah!

When man is from his dear ones torn,
His funeral chant they sing forlorn.
None save her brother's left to mourn
And weep for poor Sakīna, Ah!

While drowned in grief he wept and sighed,
The ghost of dead Sakīna cried,
"A sacrifice for you I died,"
Unguarded fell Sakīna, Ah!

Her prayer fell on her brother's ear,
"A shroud is for the loved and dear,
"As God lives, I am friendless here,
"And no one knows Sakīna, Ah!"

"God's helpless ones all die like me,
"Bury me now where none can see."
Ah God! to think that this should be,
Poor captive slain Sakīna, Ah!

"How many come, how many go!
  "Exiles return—God wills it so.
"But me my home no more shall know.
  "No more returns Sakīna, Ah!"

A wind from the far north has blown
  And seeds of desolation sown.
Bereft of all she loved, alone
  Her mother mourns Sakīna, Ah!

Curse on the man that slew and said,
  "No tears be wasted on the dead,
"A price is set upon the head
  Of all who mourn Sakīna, Ah!"

The child said gently, "weep not so
  "Lest he should work my brother woe."
Her aunt and mother wept full low,
  Obeying dead Sakīna, Ah!

Her soul no mansion of the blest
  Can tempt with dreams of peace and rest.
Beside the brother she loved best
  Still lingers sad Sakīna, Ah!

I, slave and poet, praise Husain,
  The world is thine and thou art mine.
May thy great mercy on me shine
  In memory of Sakīna, Ah!

WOMEN'S SONGS

IN THE

Dialect of the Chenab Valley in the Doab.

Charh, vē channā, te kar rushnāī,
Tāre gindeā̃ rāt vehāī.
Chann vichāra huṇ charheā.
Merī jān sahēliō, chann vichāra huṇ charheā.

Rise, Oh moon, and make it light!
I have passed the night in counting the stars.
The moon, poor thing, has just risen.
My dears, the moon, poor thing, has just risen.

Uchche ṭille chhōhrā̃ malle, nīvē̃ malle huṇ kuṛiā̃.
Mērī jān sahēliō, nīvē̃ malle huṇ kuṛiā̃.
Chhōhar khēḍaṇ khūnd makhūndī, chhōhrī khēḍaṇ jhur mutṛā.
Mērī jān sahēliō, chhōhrī khēḍaṇ jhur mutṛā.

The boys have seized the high hillocks and the girls the low ones.
My dears, the girls have seized the low ones.
The boys are playing hockey, the girls are playing dance in the ring.
My dears, the girls are playing dance in the ring.

Habnā̃ vichchō̃ mēra nikṛā vīr, ohdī khundī rānglī.
Mērī jān sahēliō, ohdī khundī rānglī.
Habnā̃ vichchō̃ mērī nikṛī bhābī, ohdā bōdā nō̃ laṛiā̃,
Nō̃ laṛiā̃, mērī jān sahēliō, ohdā bōdā nō̃ laṛiā̃.

Among them all is my little hero with his coloured club,
My dears, with his coloured club.
Among them all is my little sister-in-law with her hair in nine plaits,
In nine plaits, my dears, her hair in nine plaits.

Āṇeō̃ trakkṛī, tōleō bōdā, bōdā latthṛā nō̃ dhaṛiā̃,
Mērī jān sahēliō, bōdā latthṛā nō̃ dhaṛiā̃.
Nō̃ dhaṛiā̃, mērī jān sahēliō, bōdā latthṛā nō̃ dhaṛiā̃.

Bring scales and weigh her hair, her hair weighs 90 lbs.
My dears, her hair weighs ninety pounds,
Ninety pounds, my dears, her hair weighs 90 lbs.

Bhaṭṭh ghaṛā̃ mẽ tōlaṇwālā, jis mērā bōdā tōl leā.

I will throw into the oven the one that weighed my hair.

Shèhr Sohāwa sohnā vasse, jitthe majjhī huṇ chhiṛīā̃,
Huṇ chhiṛīā̃, mērī jān sahēlīō, huṇ chhiṛīā̃.
Je chhiṛ jāwaṇ, bā sohāwaṇ, je ghar āwaṇ dhumm galīā̃,
Mērī jān sahēlīō, je ghar āwaṇ dhumm galīā̃.
Thaṇ jinhā̃ dē lāṭū lamkaṇ, dand chambe dīā̃ huṇ kalīā̃,
Mērī jān sahēlīō, dand chambe dīā̃ huṇ kalīā̃.
Je chōīō̃, maṭṭ bharīō̃, jē riṛkīō̃ gheō ghaṛīā̃,
Mērī jān sahēlīō, jē riṛkīō̃ gheō ghaṛīā̃.
Duddh jinhā̃ dē sharbat miṭṭhe, gheō mishrī dīā̃ ḍalīā̃,
Mērī jān sahēlīō, gheō mishrī dīā̃ ḍalīā̃.
Chaṛh sāī jinhā̃ de palanghe sutte, chōrā̃ malīā̃ huṇ galīā̃,
Mērī jān sahēlīō, chōrā̃ malīā̃ huṇ galīā̃.

Happy be Sohāwa town where the buffaloes have now gone to graze,
Gone to graze, my dears, gone to graze.
When they go out to graze, they beautify the country, when they come home they make a stir in the streets,
My dears, when they come home, they make a stir in the streets.
Whose udders hang down like tops, whose teeth are white flower-buds,
My dears, whose teeth are white flower-buds.
If you milk them, you will fill the jars, if you churn it, you will get pots full of clarified butter,
My dears, if you churn it, you will get pots full of clarified butter.
Whose milk is sweet as sharbat, whose ghī is lumps of sugar,
My dears, whose ghī is lumps of sugar.
Whose masters are asleep on beds, and thieves have gained the streets,
My dears, thieves have gained the streets.

Unglīā̃ de pur pur chhalle, chīchī dā rang pīlā,
Ruṭhṛā ḍhōl manīndā nahīō̃, rahīā̃ ghatt vasīlā,
Hōṛeā nahī rahndā, nī, kamlā hōṛeā nahī rahndā.

Ghar jē hōwaṇ pālo pālī, kī ētar hōwaṇ sīwā̃,
Rānjhe dā ghar kōle hōwe, gallaṛīā̃ kar jīwā̃,
Hōṛeā nahī rahndā, nī, kamlā hōṛea nahī rahndā.

Akhīā̃ dā dīwānā kamlā, ghatt pihṛā muḍḍh bahndā.
Hōṛeā nahī rahndā, nī, kamlā hōṛeā nahī rahndā.

Fingers covered with rings, the little finger coloured yellow,
My offended sweetheart will not make peace, though I have employed a go-between.
Though forbidden, he will not listen, the stupid.

If our houses are side by side, and our fields adjoin each other,
If my sweetheart's house be close by, I shall be able to live in having talk with him.
Though forbidden, he will not listen, the stupid.

With wildness in his eyes, he puts a stool down and sits besides me.
Though forbidden, he will not listen, the stupid.

Mēreā vē māhīā, kikkarā̃ nū̃ būr pēā,
Vasnā ē̃ Rāwalpindī, tērā chitt kehā dūr geā !
Mēreā vē māhīā, nitt chādar sīwāngī
Tēreā̃ ḍiṭṭheā̃, ve, mẽ̄ chir jag jīwāngī.
Mēreā vē māhīā, terī akkh vichch surmā ī,
Puchchh pardesī nū̃ kēhṛē val ṭurnā ī.
Mēreā vē māhīā, nitt ṭur ṭur lāī ā.
Ik din ṭur, sajṇā̃, kahī chintā lāī ā.
Mēreā vē māhīā, mẽ̄ pēī sēhlī ā,
Har dam jīwī, sajṇā̃, pēī mantā̃ mannī ā.
Mēreā vē māhīā, nitt khalī banērē tē
Lā ke yārī nū̃, ṭur vēṇā̃ ē ḍērē tē.

Oh my love ! the pollen has formed on the acacias.
You live in Rāwalpindi, how far have your thoughts gone from me !
Oh my love ! I will sew your wrapper daily ;
By a sight of you I shall live long in the world.
Oh my love ! there is antimony in your eye ;
Ask the stranger (my sweetheart) in what direction he is to go.
Oh my love ! you are always talking of going.
Go some day, my dear, what anxiety you have caused me !
Oh my love ! I am sore distressed.
May you live for ever, my dear, I am always praying for you.
Oh my love ! I stand daily on the cornice
Making love, and you go away to your house.

The song of Chhalla (a ring)

(In the dialect of the Doāb).

Chhallā lālō lāl ē.
Dil Kālō nāl ē,
Kālō bachchaṛ wāl ē.

Chhallā vichch Lahōr dē
Yārī lāī ā hōr dē,
Asāḍā khāṛā chhoṛ dē.

Chhallā lōhē dīā̃ sīkhān,
Anddar peiī marīsān,
Siddhī mūl na thīsān.

Chhallā pēā bēṛī.
Rānhjū vêndā jhēṛī.
Paṭṭi bannhā̃ kēhṛī?

Chhallā pēā khūh tē.
Laggī vêsā̃ jūh te.
Gallā̃ karsā̃ mū̃h te.

Chhallā akk dī ṭīhṇī.
Mōhrē mann sharīṇī.
Pichchhē pakṛī vīṇī.

Chhallā pēā ḍabbē,
Luṭṭī têre kajle,
Majjh nīle majhlē.

Chhallā dē chā mê nū̃.
Bhaṭṭh ghattā̃ pêê nū̃
Gaḷ lāī tē̃ nū̃.

TRANSLATION.

Chhallā is handsome.
His heart is with Kālō (a black'e),
Kālō has children.

Chhallā in Lahore
Has loved another,
Giving up coming to me (my road).

Chhallā is like bars of iron.
I will be killed inside the house,
But will never be straight, *i. e.*, give up my love.

Chhallā went off in a boat.
Rānjhū goes quarrelling.
What bandage can I put on?

Chhallā is lying at the well.
I will go to the waste land,
And will speak to him face to face.

Chhallā is a branch of akk.
First agree to give me sweetmeats.
Then seize my wrist.

Chhallā lay in a box.
Your antimony (on eyelids) have robbed me
And your blue waist-cloth.

Give me Chhallā
I will throw my husband in the oven,
And embrace you.

VERSES FROM AN EPIC (POHṚI)

COMPOSED

ON THE SLAYING OF A TIGER

BY

MIRA BARD OF CHIṬṬA

IN THE SALT RANGE

(In the dialect of the Salt Range).

Watan jamm shērā̃ nā kaddhīā̃.
Shêr bōkiṇ rātī addhīā̃.
Shērā̃ diā̃ kuwatā̃ vaḍiā̃.
Kôṇ chāē shērā̃ diā̃ badīā̃?
Ghattaṇ shēr dalā̃ nū̃ phōr.

Peō shīh, shīhṇī mā;
Puchchhius dūhā̃ thī salāh,
"Rajj Pakkhaṛ, Sūṇ suwā;
Waddh palamā̃ hoeiṇ ghāh;
Kar āwā̃ sêl safā
Jawānī husan tōṛ."

Jhal bēlā chīr nikhatthā;
Mū̃h dhareus parbat matthā,
Chaṛh Sūṇ nā hākim latthā,
Kē visāh ḍāḍhe te patta?
Khaṛ māre hatth zuratta;
Ghinne andarō̃ bukkā̃ trōṛ.

Jeṭh āeā Phaggaṇ Hāṛ ē,
Pachhā̃ fajrī māre dhāṛē,
Ḍangar mār Lakhīneō chāhṛē
Ḍar khatra khôf Kharāṛē,
Phaddh manjō̃ ḍangar jhāṛē,
Nap wāhe dandiō̃ rōhṛ.

Ghinne ba<u>kh</u>ra hissa mit,
Dhrūh wāṛe wāhṇẽ dhrik.
Kôṇ āwē nēṛ nazīk
Ḍabb chiṭṭe kālī līk?
Tōṛē hōvē kaṭak amīk
Kanḍ shēr na dēne pīṭh.
Zōr aglā trān vadhīk.
Ḍhāh hathī ghattin gōṛ.

—

Muḍḍh shērā̃ uchchi zāt.
Tura rakkhe shēr nimāk,
Traṛh pūchhal māre trāṭ,
Jiwẽ gajjē kālī hāṭh.
Kittī mār ḍabāes rāṭh?
Ā khulāeus Chiṭṭa nāṭh,
Bannh vāhdē āndā ṭōr.

—

Pichchhõ āe sanēhṛē ghalle,
"Mahī charan chahīkā̃ talle,
Daryāwā̃ môz uchhalle,
Kē rōh koānde malle?
Akkhī nir na rāhnde ṭhalle,
Kaddī part muhārā̃ mōṛ."

—

Sher ditta sa<u>kh</u>t jabāb,
"Utthe rōṛā, bhukkh, azāb,
Gōnglū kūt bandeā̃ dā khāj;
Itthe thīwaṇ bôht anāj,
Gāī majjhī be hisāb
Char āwin sāwī dādh.
Asāḍī lagghe na gōsht bāhj.
Sajā ghijje rōz kabāb,
Jit vēlē pawwē lōṛ."

Mall lāghā beiṭhā rakh;
Kābū pêā na kare ghaṭṭ;
Vanje achchaṇchētī napp.
Ān Kēr banāeus ḍhakk.
Ishkā:ū̃ uṭhre bakk,
Ākhe Miā̃ Buḍḍhā te Muhammad Yār,
"Ā vanj puchhā̃hus tōṛ.

"Mār mārā māreus Kērī;
Dēwe har nū̃ hallā sherī.
Lāwā̃h vanj diwā̃hus phērī,
Suhaiiā̃ Chiṭṭā ḍhērī
Tiṛ bhān Hāfiz nā khōṛ."

Lāl, Shekhā, Buḍḍhā, Muhammad Yār
Chārē sab juṭṭē ishkār,
"Kēr vēkhiē ḍhūḍh hanjār,
Agge ā vanje darkār.
Sabh ghijjeus lāh udhār.
Ē Shīh ghattāhā̃ mār.
Suṇē Bannū̃, Aṭak, Pishôr."

Aggē Shīh sutta nindhrāeā.
Sutte Shēkhe āṇ jagāeā,
Dab pariā̃ mār uṭhāeā.
Tofkī Buḍḍhē nā̃ kaḍhāeā,
Muhammad Yāre kadam laghāeā,
(Saputtar māū jāeā)
Sājre na nakhsh vadhāeā,
Hatheār vilāitī chāeā,
Manḍ dārū gōlā pāeā,
Nāl sāthiā̃ dil jamāeā,
Lā troṛā gull bhakhāeā,
Ghiddī jāmkī kalā̃ chamōṛ.

Gaj shīhn marēlī chhuṭṭī,
Jō vijj asmānō truṭṭī;
Bhan gaius trikkal puṭṭhī;
Nāl kāwṛī khalā uṭṭhī,
Bhan saṭṭe ṭāhal marōṛ.

Kūk ghattie, mileā lōk;
Khalē chār chaphēro rōk.
Sir āī Sarje de chōṭ;
Gal pēus azal dī ḍōr.

Muhammad Yārē tufak wāhī
Dūe kaḍḍhaṇ na dittī sāhī.
Mīā̃ Buḍḍhe mōhḍe lāī,
Muḍḍh sārī zāt suhāī,
Ral makkhī shist pakāī,
Ṭāng lagī us kāhrī jāī.
Beiṭhā sab kujh dil vich pāī,
Khāve ātish āg chingōr.

Khabarī geiā̃ Vehat Chanhā̃wā̃.
Bēh rōwus bhēṇā̃ māwā̃,
"Vakhrā mārēō bābj bhirāwā̃,
Lēkh likkheā matthe nāwā̃,
Likkhī kôṇ valāe hōr."

Raī shīhṇīā̃ piṭṇā ghatteā,
"Kitthe mārēō, bhambeā chhatteā,
Jawānī husaṇ matteā,
Pēhlwānā, shēr zuratteā,
Saṭṭ geō lamme lōhṛ."

Dukkh sūlā̃ shīhṇī sallhī,
Thī vāhī kamlī jhalli,
"Kōl howā̃hā ghattā̃hā mallī,
Lōhe nā kōṭ karā̃ bhann gallī;
Huṇ vass na mērā challī;
Tē̃ bāhj mē̃ rêhius hikallī,
Jiwê Sassī rêhī Bhambōr."

Khush thīwiṇ mirihā̃ machchiṇ,
Ghinn chungā̃ chhālā̃ trappiṇ,
Chaṛh uchchīā̃ jāī takkiṇ,
"Sher laghea agle pattiṇ
Geā ēs jahānō̃ chhōṛ."

Fazl kītā sachche Sāī.
Ṭal geiiā̃ kul balāī.
Nitt charin Sakesar gāī.
Rajj dhôlīā̃ karin dūāī,
Khairī ḍhukkin ḍangar ḍhōr.

Shābas! Miāiā̃ te Sajrālā̃.
Sohb! Gundwālā̃ te Muhammadālā̃.
Jawānmardā̃ kītīā̃ ghālā̃.
Isse shīhē̃ māreā̃,
Miṭ gēā khatra chhōṛ.
Bad māreā nē̃ zor-ō-zor.

TRANSLATION.

Tigers are born in river-valleys.
Tigers roar at midnight.
Tigers have great powers.
Who can endure the wicked doings of tigers!
Tigers burst armies asunder.

A tiger is his father, a tigress his mother;
He asked advice of both (saying)
"The Pakkhaṛ is well off and the Sūn prosperous;
The grass has grown and spread;
I will take a turn there,
In my youth and beauty."

He divided the river jungle and came out;
He set his face towards the hills;
Ascended and alighted the King of the Sūn.
What trust can be placed in the powerful?
He seizes and strikes with violent paw;
Tears out the entrails.

When Jeṭh came and Phaggaṇ and Hāṛ,
He makes forays both evening and morning.
Drives the cattle from Lakhīna (in Rakh Chiṭṭā)
Up the fearsome slope of Kharāṛa (a hill),
Seizes the cattle by the neck and throws them down.
Rolls them violently down from the cliffs.

He takes his full share,
Drags it into the gorges.
Who dare come near him
With his white spots and black stripes?
Though it be a mighty army
The tiger never turns his back.
Rushes forward with immense violence,
Dashes the elephant down to the ground.

Tigers are indeed a lofty race.
The tiger raises his mane like a turban.
Swings his tail with a swish.
Roars like the thundering of a black cloud.
How many brave men has he brought to the dust
On reaching Chiṭṭā he has opened his game.
Fate has urged him here.

Messages came from his former home (from his mother).
"The buffaloes are grazing on the river-grasses.
The rivers have raised their waves,
Why have you gone to the rugged hills?
My tears do not cease to flow.
At some time turn your reins (return)."

The tiger returned a straight answer.
"There you have drought, famine and scarcity.
Turnips are a food for men;
Here there is plenty of grain,
Countless cows and buffaloes
Graze on fresh green grass.
We cannot get on without flesh.
I get fresh roast every day,
Whenever I need it."

The tiger took possession of a pass,
Let nothing go that came in his power;
Suddenly seized upon it.
Came and made Ker (a hill near Chiṭṭā) his den.
Up rose the hunters in wrath,
Mīā̃ Buḍḍhā and Muhammad Yār, and said
"Come and let us find him wherever he is.

"He has killed a kill on Kēr,
He gives a challenge to all and sundry.
Let us go and surround him
And bring fame to Chiṭṭā Hill,
The seat of our Hāfiz (who founded Chiṭṭā)."

Lāl, Shekha, Buḍḍhā and Muhammad Yār
All four went to the hunt (saying),
"Let us search Kēr thoroughly
He will come into our hands.
We shall get back all we have lent him.
Let us slay this tiger.
Bannū, Attock and Peshāwar shall hear of it."

In front of them the tiger lay sound asleep,
Shekhā came and woke him up,
Threw rocks and made him rise.
Hunter **Buḍḍhā** made a name for himself.
Muhammad Yār got before him,
(His mother bore a good son),
Advanced the fame of the **Sarjā** family,
Raised his foreign-made gun.
Rammed in the powder and bullet.
Took courage with his companions,
Blew up his match,
Fastened it to the trigger.

The tiger-slaying gun went off with a roar,
As if lightning had burst from the sky;
Crack went the tiger's loins;
Up he rose erect with wrath,
Twisted the branches till they broke.

They shouted out, and the people gathered;
Surrounded the tiger on all sides.
The blow came on **Sarjā's** (the tiger's) head;
The rope of destiny fell on his neck.

Muhammad Yār fired his gun;
Gave him no time to draw another breath,
Mīā Buḍḍhā put his to his shoulder,
Brought honour on all his race,
Brought the back and foresight well in a line,
Hit him in a fatal spot.
He sat down and took it all in.
Eating flame and fire and sparks.

The news has gone to the **Jehlam** and **Chenāb**.
His sisters and mothers sit weeping (saying),
"You have been killed away from your brothers,
Your name was so written on your forehead,
Who can turn away what is fated?"

The tigresses together beat their breasts (saying),
"Where have you been killed, Oh dear youth,
In the pride of your youth and beauty,
Oh strong one, mighty tiger!
They have sent you rolling down the stream."

The tigress was pierced with the thorns of grief.
She became quite frantic (saying),
"Had I been near I would have fought for you,
Had it been a fortress of iron I would have broken a way through,
Now my power does not reach you;
Without you I am left alone,
As **Sassi** was left in **Bhambōr.**"

The deer are happy and shout with joy;
Bound and jump with leaps,
Climb on high places and look about (saying),
"The tiger has gone by the next ferry,
He has left this world."

The true Lord showed mercy.
All troubles have passed by.
The cows graze daily on **Sakesar** hill.
The white cows eating their fill utter blessings.
The cattle come home in safety.

Bravo! **Miāls** and **Sajrāls,**
Bravo! **Gundwāls** and **Muhammadāls.**
The youths have done great deeds,
In killing this tiger.
Danger has been put an end to.
They have by their strength killed the demon.

VERSES FROM A PANEGYRIC (JASS),

COMPOSED BY

MIRA, BARD OF CHIṬṬA

(in the Dialect of the Salt Range),

ON THE

MĪĀ FAMILY OF AMB.

Allā mann, Muhammad gāīē,
Dīn jêḍē thī rutbē pāīē,
Ism jêḍā ghinnnā̃ chatāīē
Kalmā paṛhnā faruz zarūr.
* Sultān Ibrāhīm nī pāk kamāī
Darbār Khudā dē pèīī manzūr.
Satte hajj guzāre Makke.
Nabbī sang ralāeā pakke,
Dastāgīr jễḍē hatth nappe,
Khaṛā kachāhrī tōṛ hazūr.

Kītī pāk kamāī sachchī ;
Môjuze kèī vikhāē akkhī.
Chaṛhī dēg sachā̃vī bhaṭṭhī.
Mās pulā miṭhcāī pakkī.
Sêkṛē peīī hazārā̃ chakkhī.
Bhanḍārē kāim langar bharpūr.

Ghulām Rasūl kītā chalāṇā.
Jō azlā̃ vèhṛeā ē shīh satrāṇā
Ōh āh pārus, soṇē̃ nā gāhṇā !
Jō Sadhāṇā Ahmad Shāh Tambūr.

* Abdurrahīm, great-grandfather of Mīā̃ Mehr Ali of Amb, whose tomb and shrine are in Amb.

Ḍhaleā dĕhŏ, hōiē ḍhal peshī.
Bhôr gēā uḍḍ rūh pardēsī.
Bhale hā̃ pèii yād karēsī.
Jīnēā̃ pichchhŏ pèii sambhlēsī,
Guṇ sifti us nē̃ akul shahūr.

Mīē̃ Sultān Ibrāhīm pèii bafāt,
Shahādat kalmā mū̃hŏ wāt.
Dar khullē buhyē bahishtē̃ tāk
Milīāi aggŏ sattar hūr.

Paṛhkar ḍāhḍī jass suṇāī.
Amb barkat lā kiāmat tāī,
Jithe kiṭi ghôr Baghdād de sāī,
Khush vasse shôhur kōṭ mamūr !

TRANSLATION.

Acknowledge God, sing of **Muhammad**,
From belief in whom we may obtain honour,
Whose name should be repeated.
Repeating the **Kalimā** is a necessary duty.
Sultān Ibrāhīm's pure merit
Has been approved in God's presence.
He made seven pilgrimages to **Mecca**.
The Prophet joined him to an excellent band,
Whose hands **Dastgīr (Shāh Abdul Kādir Jīlānī)** grasped
And took him to the presence of the Prophet.

He earned pure and true merit ;
Showed several miracles to people's eyes.
He put up a large pot and a real oven,
Flesh, **pulāo**, cooked sweetmeats.
Hundreds and thousands were fed.
He established a general kitchen and bakery.

Ghulām Rasūl died.
Death (as it were) encompassed a mighty tiger.
He was a touch-stone, a jewel of gold!
Died like **Ahmad Shāh** (King of **Kābul**), son of **Taimūr**.

The sun has declined, it is afternoon.
The wandering soul flies up like a bee.
The good will be remembered.
He will be hereafter kept in mind by the living,
For his good qualities and intelligent mind.

Sultān Ibrāhīm died,
Repeating the creed of martyrdom.
The doors and gates of Paradise opened for thee,
Then 70 houris were given thee.

I have recited a splendid panegyric.
O God bless Amb till judgment-day,
On which the Lord of **Baghdād (Pīr Dastgīr)** has shown regard.
May the town and fort remain prosperous!

DICTIONARY.

A.

ā — *v.n.* come. *p.p.* āeā *pres. p.* āunda.
ã — *v. n.* I am.
abbāghat — *adv.* suddenly, unexpectedly.
abdāl — *a.* mad.
achanchēt — *adv.* suddenly, unexpectedly.
ād, aḍḍ — *s. f.* small irrigation-channel at a well.
aḍḍā — *s. m.* thwart of a boat.
addh — *s. m.* half.
addhā — *a.* half.
addhī rāt — *s. f.* midnight.
addho addh — *adv.* half and half.
addho pāṛī — *adv.* about half.
aḍḍī — *s. f.* heel.
aḍhāī — *a.* two and a half.
adhaṛwanja — *s. m.* tying one end of a sheet round the waist and throwing the other end over the head.
adhēla — *s. m.* half a paisā.
adhmūl — *s. m.* excitement, restlessness.
adhôṛī — *s. f.* half a skin of cow, buffalo or camel.
adhōtar — *s. f.* fine country-cloth.
adhrang — *s. m.* paralysis.
adhūra — *a.* unfinished.
adhvāṛā — *s. m.* half a skin of sheep or goat.
agās — *s. m.* space.
agdõ — *adv.* formerly, before.
agēre — *adv.* further forward, a little forward.
agg — *s. f.* fire.
aggāndũ — *adv.* in future.
agge — *adv.* in front, formerly, before.
aghāl — *v. a.* rinse.
āgit — *s. f.* receipt.
aglā — *a.* former, ahead.
agōbhrā — *a.* forward.
agōl — *v. a.* search.
agujj — *s. f.* percolation.
ãh — S *postp.* to.
ãh — *v. n.* we are.
āhã — *v. n.* I am, we are.
āhā — *v. n.* he was.
āhdā — *v. a. pres. part.* of ākh, saying.
āhẽ — *v. n.* thou wast.
āhē — *v. n* you were.
āhgas — *s. f.* ability, power.
āhh āhh — *interj.* call to bullocks to turn to left.
āhī — *v. n.* thou wast.
āhin — *v. n.* they were.
āhī — *v. n.* she was.
āhis — *v. n.* I was.
āhl — *s. m.* manure.
āhlī — *s. f.* site of a deserted village.
āhlṇā — *s. m.* bird's nest.
āhmū sāmne — *adv.* one in front of the other.
āhr — *s. m.* incitement, encouragement, instructions; (dē) give a commission, employ, request to look for a stolen animal.
āhrī — *a.* active, industrious, earnest.
ahṛtī — *s. m.* broker.
ahse — *pron. aff.* we, us.

ãhsse	*v. n.* they were.
ãhus	*v. n.* I was.
ãhũ	*v. n.* thou wast.
ãhwẽ	*v. n. imp.* be pleased to come.
ajaṇ	*adv.* as yet.
aje	*adv.* as yet.
ajj	*adv.* to-day.
ajjaṛ	*s. m.* flock of sheep or goats.
ajje	*adv.* this very day.
ajjhak	*v.n.* stop, wait a bit.
ajōkā	*a.* belonging to to-day.
ãjṛī	*s. m.* shepherd or goatherd *f.* ajṛāṇī
akã	*v. a.* vex.
ãkaṛ	*v. n.* become stiff, stretch oneself.
ãkaṛ khã	*a.* stiff, proud, conceited.
ãkh	*v. a.* say, tell, *pres. part.* ãhdā.
akhāṇ	*s. m.* saying, proverb.
ākhar	*a.* vast, excessive.
akhtā	*a.* disturbed, put about.
akk	*s. m.* a milky-juiced plant (calotropis procera).
akk	*v. n.* be vexed.
akkh	*s. f.* eye. *plural* akkhĩ
akkhã	*contraction* meaning "says he."
akkhar	*s. m.* letter of the alphabet, handwriting.
akkhē	*interj.* says he.
akkṛā	*s. m.* a small bush of akk
ãkra	*a.* stiff.
ãl	*affix meaning* descendants of.
al	*s. f.* nickname, well-known name *plural* alã.
alã	*v. n.* speak.
alã	*s. m.* speech.
alāṇī	*a.* without a saddle.
all	*postp* towards.
allāh	*s. m.* God.
allāh rāsī	*a.* dependent on God alone, helpless.
alōgaṛ	*a.* ownerless, husbandless.
amb	*s. m.* mango.
ambār	*s. m.* granary.
āmī	*interj.* welcome.
ammā	*s. f.* form of address to mother.
amrī	*a.* natural, not artificial.
amūdhā	*a.* lying on the face.
amukk	*v n.* ferment (as grain).
amuss	*v. n.* become slightly putrid, high (as meat).
ãṇ	*v. a.* bring. *p.p.* ãndā, brought.
ãnā	*s. m.* eye-ball ; anna ; five tōlas weight.
anãj	*s. m.* grain.
anakhari	*s. f.* fallow land.
anār	*s. m.* pomegranate ; a firework.
aṇbaṇ	*s. f.* disagreement.
ãnda	*p. p.* of ãṇ, brought.
anḍā mār	*v. a.* trip up (in wrestling).
ãnḍar	*a.* entire (of an animal).
ãndari	*s. m.* player on inside at piṛ kauḍi.
andir	*postp.* inside.
ãndrã	*s f. pl.* guts, bowels, entrails.
ãnḍṛā	*s. m.* egg.
andrakkhã	*s. m.* coat reaching to the knees.
ãngā	*s. m.* vaccinator.
angā	*v. a.* get vaccinated.
angal / anglī	*s. f.* finger, toe.
angār	*s. m.* embers.
angg	*s. m.* number of page.
angg	*v. a.* vaccinate.
angūṭh	*s. m.* thumb, big toe.
anhā	*s. m.* thong fastening the plough to the yoke.
anhak	*s. m.* wrong, injustice.
anhak	*adv.* wrongly, unjustly.
anhārā S	*a.* dark.
anhārī S	*s. f.* darkness, dust-storm.

anhērā — *a.* dark.
anhērī — *s. f.* darkness, dust-storm.
anj vanj — *s. m pl.* limbs.
anmōl — *a.* a famous breed of mares (priceless).
annhā — *a.* blind.
anōkhṛā — *a.* singular.
anpachchā — *a.* unlanced.
aṇūṇī — *s. f.* long-drawn howl of dog or jackal.
āp — *pron.* self.
āpas vich — *pron.* among themselves.
āpe — *pron. int.* self.
āphar — *v. n.* swell.
āpṇā — *a.* own.
appaṛ } appiṛ } — *v. n.* arrive, reach.
apṛā — *v. a.* cause to reach.
apuṭṭhā — *a.* upside down.
ār — *s. f.* shoe-maker's awl.
ār — *inseparable affix meaning* like.
aṛ — *v. n.* jib, stop, be stopped.
aṛā — *s. m.* constipation.
āṛā — *s. m.* the tract between the riverain and the Bár uplands.
arāī — *s. m.* market-gardener, *f.* arêṇ.
arak — *s m.* essence, spirit.
ārak — *s. f.* elbow.
aṛak — *s. m.* untrained bullock.
āṛang — *s. m.* cloudy weather.
araṭ — *s. m.* Persian wheel.
araṭṭ — *s. f.* engagement, promise.
arêṇ — *s. f.* female of arāī caste.
arēṛā — *s. m.* } cross-piece of wood on the rope of a Persian wheel: cross-piece over which the rope is pulled in drawing water from a well.
arēṛī — *s. f.* }
arheõ — *s. f.* mustard.
āṛī — *s. m* partner in a game.
armān — *s. m.* grief, pity, regret, sorrow.

armōsh — *s. m.* an old male camel after 13 years.
arth — *s. m.* annual festival at a saint's tomb.
āṛūdāṛū — *s m.* peach.
āṛung — *s. m.* cloudy weather promising rain.
arūṛī — *s. f.* heap of refuse.
arzī — *s. f.* plaint in a case.
ās — *s. f.* hope, trust, reliance.
āsā — *s. m.* trust, reliance; name of a tune.
asā̃ **T** — *pron. pl. nom.* we.
asā̃ — *pron. pl obl.* us.
asāḍā **T** — *pron. pl. poss.* our.
asā̃h **S** — *pron. pl. dat.* to us.
asēha — *a.* of itself, spontaneous.
āse pāse — *postp.* and *adv.* near, around, round about.
ashmattar — *a.* like me, our folk.
asī — *pron. pl.* we.
asiḍḍā **S** — *pron. pl. poss.* our.
askar — *a.* most.
askar — *adv.* generally, as a rule.
asmān — *s. m.* sky.
āsrā — *s. m.* hope, trust, reliance.
assahūr — *s. m.* early morning, about 4 A. M.
assahūr ālā tārā. — *s. m.* morning-star.
assē̃ **S** — *s. m.* the month September—October.
assī — *num.* eighty.
assū **D** — *s. m.* the month September—October.
aṭ — *s. m.* sediment from a well, loamy silt.
āṭā — *s. m.* wheat-meal.
aṭak — *v. n.* be stopped, stick.
aṭak — *s. f.* the River Indus above Kálábágh.
āṭaṇ — *s. m.* a party of women collected to spin together, a spinning-bee.
ate — *conj.* and.
aṭōr — *v. a.* wind yarn.

aṭēruṇ	*s. m.* bat, yarn-twister.
aṭhaiṭh	*num.* sixty-eight.
aṭhārā	*num.* eighteen.
aṭhattrī	*num.* thirty-eight.
aṭhāvī	*num.* twenty-eight.
athra	*a.* restless.
aṭhrūā	*s. m.* sitting with buttocks on heels.
aṭhtālī	*num.* forty-eight.
āthur	*s. m.* bullock gear.
aṭhwanja	*num* fifty-eight.
aṭkal	*s. f.* knowledge, skill.
aṭkal pach-chu.	*adv.* by guess, approximately.
aṭṭ	*s. f.* verse.
aṭṭā saṭṭā	*s. m.* a rough guess.
aṭṭh	*num.* eight.
aṭṭī	*s. f.* skein of yarn.
attuṇ	*s. m.* a party of women collected to spin together; a spinning-bee.
āundā	*part. adj.* coming, future.
āwā	*s. m.* brick-kiln.
awāz	*s. m.* voice.
āwī	*s. f.* potter's kiln.
azār	*s. m.* illness, disease.
azārī	*a.* ill, sick. *f.* azāriṇ.
azdahā	*s. m.* a long thick rock snake, not poisonous.

B.

bābā	*s. m.* father; general term of reverence.
babbar	*s. m.* large potsherd.
babbrī	*s. f.* small potsherd.
bachchī	*s. f.* middle part of shaft of plough.
bachṛā	*s. m.* darling child.
bad	*s. m.* boar.
baddal } baddu! }	*s. m.* cloud.
bādnā	*s. m.* dam.
baddhā	*p. p. of* bannh—tied.
baḍhīng	*s. m.* adjutant-bird.
bagg	*s. m.* scarlet flamingo.
baggā	*a.* white.
bāghā	*s. m.* a circular dance.
baglā	*s. m.* paddy-bird.
bāh	*s. f.* arm, sleeve. *pl.* bāhā.
bāharī	*s. m.* player in a game on the outside.
bāharla	*s. m.* boar.
bāhī	*s. f.* side-piece of a ladder, frame, bed, &c.
bāhir	*postp.* outside.
bāhḷā	*a.* much, many.
bāhmaṇ	*s. m.* Brahman. *f.* bāhmaṇī.
bāhrā T	*num.* twelve.
bāhrlā	*s. m.* boar.
bāhū	*s. m.* shoulder of horse.
bahū	*a.* much, many.
baiṭh	*num.* sixty-two.
bajj	*s. f.* side-piece of saddle; (*pl.* bajjā).
bājh	*postp.* without.
bajjh	*v. n.* be tied, &c. *intr.* of bannh.
bājrā	*s. m.* spiked millet.
bak	*s. m.* or *f.* fawn.
bāk	*s. m.* bleat of sheep or goat.
bakhēṛā	*s. m.* fun, irony, mockery.
bakhrā	*s. m.* share.
bākī	*s. f.* balance.
bakhtawar	*a.* well off, moneyed.
bakkrā	*s. m.* young he-goat.
bakkrī	*s. f.* she-goat.
bākrā	*a.* belonging to the goat.
bakrin	*s. m.* a long thick rock-snake, not poisonous.
bal	*v. n.* burn, kindle.
bāl	*v. a.* burn, kindle.
bāl	*s. m.* boy. *f.* bālṛī.
balēd } balēdā }	*s. m.* a herd of bullocks.
bālṛī	*s. f.* girl.
bāluṇ	*s. m.* fuel, firewood.
bambal	*s. m.* fringe.

bāṇ		*s. m.* a large kind of dog.	bāvī		*num.* twenty-two.
bāṇ		*s. m.* arrow.	bawanjā		*num.* fifty-two.
band		*s. f.* fastening.	bāz		*s. m.* falcon.
banda		*s. m.* person, servant (of God).	bazār		*s. m.* market-place, the milky way.
bandī		*s. f.* rough note of sales.	bê		*s. m.* purchase.
bandīwān		*s. m.* prisoner.	bēā	T	*a.* other (*fem.* beiī.)
bandkī		*s. f.* service.	bēbē		*s. f.* respectful term for sister.
banēra		*s. m.* eave, cornice.	bēḍā		*a.* belonging to the plain country.
bāng		*s. m.* crow of cock (*c. w.* dē); call to prayer.	bêh		*v. n.* sit, cover (of camel); *p.p.* beiṭhā.
bāngā		*s. m.* the person who calls to prayer; the large bead at the end of a string.	bēhā		*a.* stale.
banglā		*s. m.* bungalow, upper chamber.	bēhdā		*s. m.* bringing home the bride.
bann		*s. m.* embankment, wave.	beiī	T	*a. f.* other, (*fem.* of bēā.)
bannā		*s. m.* field-boundary, field.	beiṭhā		*p. p.* of bêh, sat.
bannh		*v. a.* bind, tie, make, stop, build an embankment. *p.p.* baddhā.	bēlā		*s. m.* land subject to inundation.
bannh	S	*s. f.* pond.	bēlī		*s. m.* fellow, companion.
bannī		*s. f.* embankment, wave.	beōhdā		*s. m.* fetching the bride home after marriage.
bannōhrī		*s. f.* small pond.	bēr		*s. f.* (*pl.* berī) a tree—zizyphus jujuba.
bāpū		*interj.* oh grandfather!	bēr		*s. m.* fruit of the bēr or mallā.
bar		*s. m.* width of cloth.	bēṛā		*s. m.* large cargo boat.
bār		*s. f.* the dry uplands between the Panjāb Rivers.	bêrā		*s. m.* cross-piece of wood in roof.
bārā		*num.* twelve.	bêrak		*s. f.* rag or flag over a grave.
bār kiṛāna		*s. f.* the upland tract between the Jhelam and Chenab Rivers.	ber haḍḍī		*s. f.* splint (on horse's leg).
bārī		*s. f.* window, opening.	bēṛī		*s. f.* large flat-bottomed boat.
barṛā		*a.* white-eyed (of a horse); squint-eyed (of a man).	bē̃t		*s. f.* willow—salix.
barūṛī		*s. f.* pimple.	bēṭ		*s. m.* riverain land.
bāshā		*s. m.* hawk (worth about Rs. 3).	bē̃tālī		*num.* forty-two.
bāṭā		*s. m.* flower of karī.	bewākī		*s. f.* disagreement.
baṭērā		*s. m.* quail (*fem.* baṭērī).	bhā		*s. m.* price, rate.
battak		*s. m.* tame goose.	bhā		*s. f.* fire, flame, *pl.* bhāī.
battrī		*num.* thirty-two, set of teeth.	bhā		*v. n.* be agreeable, pleasant.
bawā̃		*s. f.* cholera.	bhabbaṭ		*s. m.* moth.

bhabhūṇ *s. m.* D. beetle, S. a humming bee-like insect.
bhadrên *s. f.* a cow in calf again soon after calving.
bhaddrẽ } **bhaddrū** } *s. m.* the month August-September.
bhaggal *s. m.* coarse blanket.
bhāh *s. f.* flame.
bhāī *s. m.* brother, cousin, relation.
bhāiwāl *s. m.* partner.
bhajā *v. a.* make to run.
bhajj *v. n.* run.
bhajj *v. n.* be broken (*pp.* **bhannā**).
bhāk *v. n.* bleat.
bhakkh *v. n.* burn brightly, be kindled.
bhakkhṛā *s. m.* a thorny weed, tribulus alatus.
bhāl *v. a.* search.
bhalā *a.* well.
bhalā *interj.* yes! well!
bhaḷke *adv.* to-morrow.
bhamb } **bhamm** } *s. m.* earthquake (**āeā**).
bhambīrī *s. f.* butterfly; ornament.
bhāṇ T *s. m.* temporary dwelling in the fields, hamlet, outsteading.
bhanḍār *s. m.* collection of women to spin together.
bhanḍariā̃ *s. f. pl.* raviny ground.
bhanḍī *s. f.* slander, abuse.
bhaṇēā *s. m.* sister's son, *f.* **bhaṇēī.**
bhāngā *s. m.* section.
bhann *v. a.* break.
bhanna *pp.* of **bhajj**, broken, run.
bhanūiā } **bhanūjā** } **bhanvia** } *s. m.* sister's husband.
bhar *v. a.* fill, repeat (the Kalima), pay, discharge.
bhār *s. m.* weight, burden.
bhārā *a.* heavy.
bharbiṭṭa *s. m.* eye-brow.
bharī *s. f.* head load.
bharjāī *s. f.* brother's wife.
bhaṛua *s. m.* cuckold.
bhaṭiṭṭar *s. m.* sand-grouse.
bhatrā chhalla *s. m.* a ringed snake, said to be poisonous.
bhatrīa *s. m.* brother's son, *f.* **bhatrī.**
bhaṭṭh *s. m.* grain-parcher's oven, mirage.
bhaṭṭh *interj.* to the oven with! curse on!
bhaṭṭhī *s. f.* grain-parcher's oven; distillery, kiln.
bhā̃wā *v. a.* turn, send back.
bhā̃wẽ *conj.* whether, or, although.
bhẽ *v. n.* turn, *pres.p.* **bhõnda,** *pp.* **bhā̃veā.**
bhẽ *adv.* back.
bhēḍ *s. f.* ewe, *pl.* **bhēḍā̃.**
bhēḍā *a.* belonging to the sheep.
bhēhr *s. m.* large kettle-drum.
bhêṇ *s. f.* sister *ob.* **bhêṇū,** *pl.* **bhêṇā̃.**
bhēnḍ *s. m.* clod of earth.
bhèngā *a.* looking sideways.
bhêṛā *a.* bad, wicked, ill-omened.
bhī *adv.* more.
bhī allāh *interj.* never mind!
bhiṛ *v. a.* fight.
bhirā *s. m.* brother, cousin, relation.
bhirā bhāī *s. m. pl.* agnatic relations.
bhirōchī *a.* belonging to Bhera town.
bhōchhaṇ *s. m.* plain cotton wrap of woman.
bhõchīran *s. f.* sand-lizard.
bhōḍā *a.* hornless.
bhõẽ *s. f.* land.
bhōh *s. m.* broken straw, chaff.
bhōhar *s. f.* level light soil.
bhõk *s. f.* bark of dog.
bhōṇ T *s. f.* sow.
bhõvea *p.p.* of **bhẽ**, turned.

bhrā		s. m. brother ob. bhrāū, pl. bhrāwā.	
bhugga		a. rotten, decayed, ant-eaten.	
bhugg vattar		s. m. too little moisture.	
bhukāṭ		s. m. an onion-like weed.	
bhukkh		s. f. hunger, starvation, famine.	
bhukkhā		a. hungry, starving, poor.	
bhull		s. f. error, mistake, fault.	
bhull		v. n. err, lose one's way.	
bhun		v. a. parch, roast.	
bhūn		s. f. sow.	
bhūnḍ	S	s. f. sow.	
bhunia		s. m. sister's husband.	
bhur		v. n. crumble.	
bhūrā		s. m. coarse blanket.	
bhūra		a. brown, red and white (of cattle).	
bhūslā		a. brown.	
bhuss		s. m. anæmia, earth-eating illness.	
bhussa		s. m. sandstone.	
bhussa		a. grey.	
bhuṭṭhā		s. m. dry chhembur grass.	
bī		s. m. seed.	
bī saṭṭ		v. a. sow seed.	
bī		adv. also, too, even.	
biāī		s. f. sowing.	
bibrī		s. f. potsherd.	
bidāna		s. m. a sweetmeat.	
bighāṛ	D	s. m. wolf.	
bighiāṛ	S	s. m. wolf.	
bihāṇ		s. f. filly.	
bihānṭā		s. m. young donkey after weaning.	
bijjū		s. m. badger.	
bikhṛā		a. uneven.	
bikk		v. n. pair for a game.	
billā		s. m. male cat.	
billi		s. f. female cat.	
billungṛā		s. m. kitten.	
bilōṛā		s. m. boy, child.	
bilōṛi		s. f. girl, child.	
biltī		s. f. invoice.	
bimār		a. out of order (of a well).	
bīṇ		s. f. pipe.	
binḍā		s. m. cricket.	
binḍōā		s. m lizard said to be very poisonous.	
bīṛ		s. f. row of teeth.	
bīṛā		s. m. cloth-button.	
birētī		s. f. sandy island.	
birūṭā		s. m. a small ber tree.	
bishallī		s. f. scone of bājra meal.	
biṭṭ		v a. match.	
biṭhūhā		s. m. small scorpion.	
bitti		s. f. Russian gold coin.	
bīvī		s. f. lady.	
bōḍī		s. f. top of a tree, top-knot of hair, fore-lock of a horse.	
bohaṭṭa		s. m. armlet.	
bōhjā		s. m. pocket.	
bôhli		s. m. milk of a cow newly calved, the action of the arms in swimming.	
bōhṛ		s. f. banyan tree—ficus Bengalensis.	
bôhṭṛī		s. f. bride.	
bōk		s. m. cry of he-goat or ram.	
bōkā		s. m. leather bucket.	
bōḷ		s. m. line of poetry.	
bōlā		a. having spot of white hair on forehead (of buffaloes only).	
bōlī		s. f. pebble.	
bōṛ		s. m. sultriness.	
bōṛ		v. a. drown, submerge.	
bōrā		s. m. large sack.	
bōrī		s. f. sack; bag made of camel's and goat's hair.	
bōtṇā	S	s. m. young donkey.	
buchkar		s. f. chirrup.	
buḍ		v. n. be drowned, submerged.	

buddh, **buḍḍhī** *s. f.* deserted river-channel (Chenab).

buddhwār *s. m.* Wednesday.

buḍhṛā *a.* old.

bugdar *s. m.* dumb-bell.

bugdū *s. m.* crude saltpetre.

būhā *s. m.* door, doorway, house.

būī *s. f.* a plant common in the Thal—pauderia pilosa.

bujhā *v. a.* summon by extending palm and moving finger inwards, make gesture with hand.

bujjā *s. m.* spreading out the palm as an insult, stopper of a lizard's hole.

bukk *s. m.* double handful.

bukkī *s. f.* kidney.

bulāk *s. f.* nose-ring.

bulārā *s. m.* decoy-bird.

bulbula *s. m.* bubble.

bunddā *s. m.* earring drop (worn by virgin).

bunḍrī *s. f.* buttock.

bur *s. f.* nap of cloth, long hair of dog or caterpillar.

būr *v. n.* flower, blossom, *pres. p.* **burīndā.**

būr *s. m.* flower or pollen of such plants as mailá, bájra, wheat, mango.

būr *s. f.* pride, conceit.

būrā *s. m.* half-churned milk.

buraj *s. m.* tower, dome, cylinder of well, paper balloon

buṛhk *v. n.* bubble (of camel).

burjī *s. f.* boundary-pillar.

būṭā *s. m.* plant; *(in Thal)* the khip plant

būth *s. m.*, **būthī** *s. f.* mouth (of an animal).

būṭī *s. m.* plant.

buttī *s. f.* boundary-pillar.

C.

cha *v. n.* rise.

cha *interj.* implying suddenness or unreasonableness of action.

chā *v. a.* raise, lift.

chā̃ *s. m.* blue jay from which Hindûs take omens.

chabāra *s. m.* upper storey.

chabb *v. a.* chew.

chabbal *s. f.* nonsense.

chāchā *s. m.* father's brother, *f.* **chāchī,** used also for father-in-law and mother-in-law.

chachālī *s. f.* north-west, a legendary serpent that lived near Kálábágh.

chachrā *a.* stammering.

chādar *s. f.* wrap.

chagghrā *a.* stout.

chahā S *s. m.* a measure of capacity.

chāhā *s. m.* snipe.

chāhlī *num.* forty.

chāhṛ *v. a.* cause to ascend, write-up.

chak *s. m.* block of land, newly founded village on State land.

chākhṛī *s. f.* lid of churn.

chakk *s. m.* wooden cylinder on which masonry cylinder of well is built.

chakk *s. m.* bite, **chakk mār,** *v. a.* bite.

chakkar *s. m.* wheel.

chakkh *v. a.* taste.

chakkhī *s. f.* taste.

chakkī *s. f.* hand flour-mill, cake of soap.

chakôl *s. m.* sprain of pastern.

chālī *num.* forty.

chalīhāra		*s. m.* a group of forty.
challā		*s. m.* reservoir for water.
chamāṭā		*s. m.* slap with open hand.
chambā		*s. m.* bird's foot.
chāmchirṛī		*s. f.* bat.
chamm		*s. m.* skin, hide, leather.
chammaṛ		*v. n.* stick to, adhere.
chamṛā		*s. m.* skin, hide, leather.
chanḍūr		*s. f.* crested lark.
changēra		*a.* better, heavier.
changā		*a.* good.
changā bhalā		*a.* all right, quite well.
chanhā		*s. m.* the river Chenab.
chann		*s. m.* moon.
chānṇā		*s. m.* light.
chānṇī		*s. f.* blighting cold; staggers (of horse).
chānṇī		*s. f.* light of moon, or light of star.
chānuṇ		*s. m.* light.
chaphēr		*a.* and *pp.* all round.
chaplī		*s. f.* tent-pegging.
chappa		*s. m.* oar; breadth of the four fingers.
chappa		*a.* having horns pointing outwards (of cattle).
chappī		*s. f.* oar.
chāpṛī		*s. f.* cake of silt split in pieces.
chār		*num.* four.
chāṛ		*s. m.* riding-horse, tree, bow-string.
chāṛā	S	*a.* broad.
chaṛh		*v. n.* mount, ascend, rise (of the sun).
chāṛh		*v. a.* raise, enter in account.
chaṛhā		*s. m.* next month.
chaṛhā		*v. a.* raise, put up or on.
chaṛhdā		*s. m.* rising of the sun, east.
charī		*s. f.* jawár used as fodder.
chaṛhōa		*s. m.* washerman, cotton-printer. *f.* chaṛhōī.
chaṛhtal		*s. f.* cavalcade.
charkhā		*s. m.* spinning-wheel.
chāṭ		*s. f.* brass plate of gun.
chaṭṭ		*v. a.* lick.
chaṭṭha		*s. m.* wooden plank at mouth of well on which water is emptied.
chaṭṭī		*s. f.* fine, penalty, loss.
chattṛī	S	*s. m.* grain-parcher's pan.
chaṭṭu		*s. m.* wooden mortar.
chattuṛ	S	*s. m.* grain-parcher's oven.
chaṭūrā		*s. m.* vessel for straining.
chaugā		*a.* having four teeth, five-year old (of camel), four-year old (of cattle).
chavvī		*num.* twenty-four.
chawā		*v. a.* cause to raise.
chawākk		*s. m.* four cowries.
chĕchal		*a.* coquettish, wanton.
chēhbā		*s. m.* print, stamp on cloth.
chêṛā	D	*a.* broad.
chēt		*s. f.* reminder, exhortation.
chētur		*s. m.* the month March-April.
chhā̃		*s. f.* shade, shadow.
chhā		*s. f.* sediment of melted butter.
chhabbī		*num.* twenty-six.
chhachh		*s. m.* the hard sterile plain between the Salt Range and the Thal.
chhachhra		*s. m.* a tree—butea frondosa.
chhaḍ		*v. a.* let go, leave.
chhāī		*s. f.* ashes, black spots on the face.
chhajj		*s. m.* winnowing basket.
chhakōr		*s. m.* tray.
chhall		*s. f.* very heavy rain.
chhall		*s. m.* overflowing.
chhallā		*s. m.* plain ring.
chhāllā		*s. m.* flock of goats.

chhallī *s. f.* honey-comb, reel of spun thread.
chhaṇchhaṇ *s. m.* Saturday.
chhāng *v. a.* trim, prune, lop, pollard.
chhangāī *s. f.* lopping.
chhanna *s. m.* metal drinking-vessel.
chhap *v. n.* hide, be concealed.
chhapā *v. a.* hide, conceal, steal.
chhappar *s. m.* thatched roof; eyelid; back of hand; top of foot; thatched shed or hut.
chhappaṛ *s. m.* pond.
chhapprī *s. f.* small thatched shed.
chhaṛā *a.* only, alone, simple.
chhaṛā muṛā *a.* only, alone (intensive of chhaṛā.)
chhatar *s. m.* or *f.* camel up to four years.
chhaṭākī *s. f.* five tōlas.
chhaṭṭ *s. f.* double bullock-sack.
chhatt *s. f.* roof.
chhatt *v. a.* roof.
chhaṭṭā *s. f.* rush, attack.
chhatta *s. m.* broadcast.
chhaṭṭī *s. f.* small double-sack for bullock or donkey.
chhattra *s. m.* ram.
chhattrī *num.* thirty-six.
chhē̃ *num.* six.
chheāiṭh *num.* sixty-six.
chhēbal *s. m.* green slime on water.
chhèh *v. n.* lie in ambush.
chhēk *s. m.* hole, perforation.
chhēkā *s. m.* drawer, puller.
chhēkiṛ *adv.* at last, afterwards.
chhēkuṛ *s. m.* the end; *loc.* chhēkiṛ at last.
chhēlā *s. m.* he-goat.
chhèmbuṛ *s. m.* a common grass, *eleusine flagellifera.*
chhēr *s f.* interval (*pl.* chhērā).
chhēṛ *s. m.* flock or herd of any kind of cattle.
chhēṛ *v. a.* tease, vex; take to pasture.
chhēṛū *s. m.* herdsman.
chhibb *s f.* skein of yarn; *pl.* chhibbā.
chhiḍkī *s f.* dregs of lassī.
chhiggā *adj.* having six teeth; five years old (of cattle); six years old (of camel).
chhīh chhīh *interj* call to bullocks to drink.
chhik *v. a.* pull, draw, smoke (a pipe); take (snuff).
chhikkaṇ *s. m.* end of girth for pulling.
chhill *s. f.* skin, bark, rind.
chhillaṛ *s. m.* bark, rind, skin (of any fruit); rupee.
chhilṛāṭā *s. m.* rupee.
chhimkī S *s. f.* twig.
chhimmak S *s. m* twig.
chhiṛ *v. n.* go to pasture.
chhirak *s. f.* foot-path.
chhir chhir *interj.* to drive away a cat.
chhitālī *num.* forty-six.
chhiṭkā *s. m.* male ravine-deer (*fem.* chhiṭkī).
chhiwanja *num.* fifty-six.
chhô *s f.* pillow-cover or mattress-cover
chhōhir *s. f.* girl.
chhōhur *s. m.* boy.
chhōlā *s. m.* gram.
chhōṛ *v. a.* let go, leave.
chhōrā *a.* motherless, fatherless.
chhōṭ *s. f.* forfeit, interest on repayments.
chhōṭā *a.* short.
chhōṭī *s. f.* knotted cloth; whip.
chhūchhak D *s. m.* twig.
chhuṛā *v. a.* release, redeem.
chhurī *s. f.* knife.
chhuṭṭ *v. n.* escape, run, fall (of a star).

chichi		*s. f.* little finger; little toe.
chī chī (kar)		*s. f.* chirp of sparrow.
chīchkā		*s. m.* kernel; melon seed.
chihgāri		*s. f.* bearded (of wheat).
chik		*v. n.* chirp.
chikk		*v. a.* drive away in disgrace.
chikkuṛ		*s. m.* mud.
chikṛī		*s. f.* box-wood.
chillā		*s. m.* forty-days' fast.
chinj	D	*s. f.* beak, point; *pl.* chinjā.
chir		*s. m.* space of time, long time, delay.
chiṛā		*s. m.* sparrow.
chirbil		*s. f.* a small owl considered ill-omened.
chiṛī		*s. f.* sparrow.
chiṛī		*s. f.* brass clasp on gun-stock.
chiṛi dhirkhān		*s. m.* wood-pecker (carpenter-bird).
chirōkā		*a.* of some time ago.
chiṭṭā		*a.* white.
chiṭṭā kiṛā		*s. m.* maggot.
chiṭṭā vaṭṭā		*s. m.* lime-stone.
chittar		*s. m.* spot.
chiṭṭhī		*s. f.* letter.
chō		*v. a.* milk.
chōb		*s. f.* stick; *pl.* chōbā.
chôḍā		*s. m.* chip.
chôdā		*num.* fourteen.
chôdvī dā chann.		*s. m.* full moon; handsome man.
choggā		*s. m.* food for birds.
chōhā		*s. m.* spring.
chōhṛā		*a.* giving little water (of a well).
chôk		*v. n.* chirp.
chōkha		*a.* good, fair, much, many.
chōkhṛā	S	*a.* good, fair, much, many.
chôkhur		*s. m.* horned cattle.
chōl		*s. m.* small hollow.
chōḷā		*s. m.* long bodice (of woman); sleeved jacket (of man).
chōḷī		*s. f.* short bodice.
chōṇ		*s. f.* pick, choice.
chôṇā		*a.* fourfold.
chōnḍ		*s. f.* grass only fit to nibble, hair worn rolled (by married women).
chōnḍa		*s. m.* grass only fit to nibble.
chōng	Ch	*s. f.* beak, point (*pl.* chōngā).
chōṇī		*s. f.* picking, choosing.
chōṇwā		*a.* chosen, select, excellent.
chōpaṛ		*v. a* smear.
chôpaṭ		*s. m.* a game like backgammon.
chōr		*s. m* thief.
chōrī		*s. f.* theft.
chôṛ chapaṭṭ		*a.* utterly worthless; *s. f.* desolation, ruin.
chôranja		*num.* fifty-four.
chôrattar		*num.* seventy-four.
chōsā		*s. m.* coarse country cloth.
chōtā		*s. m.* waist-cloth worn tight.
chōtālī		*num.* forty-four.
chōṭh		*num.* sixty-four.
chôthā		*a.* fourth.
chōṭī		*s. f.* summit, peak.
chōtrī		*num* thirty four.
chôvī		*num.* twenty-four.
chūchā		*s. m.* chicken.
chugg		*v. a.* graze, peck, pick, choose.
chuggh		*v. a.* suck milk (said of a human being).
chughā		*s. m.* long loose robe open at throat.
chugghā		*s. m.* small walking-stick.
chūhā		*s. m.* rat.
chūhemār		*s. m.* mouse-hawk.
chūhi		*s. f.* mouse.
chūhṛā		*s. m.* sweeper by tribe; *f.* chūhṛī.

chukā *v. a.* finish, settle, adjust.
chukk *v. n.* be finished, settled, done with, forgotten.
chukka *s. m.* half handful.
chūl *s. f.* dovetail ; *pl.* chūlā̃
chullh *s. f.* fire-place ; *pl.* chullhī.
chumm *v. a.* kiss.
chummā *s. m.* kiss.
chuṇ *v. a.* pick, choose.
chūnā *s. m.* lime.
chunḍ *v. a.* plait hair in three plaits.
chunḍ *s. f.* corner, angle.
chūnḍ *v. a.* gnaw, nibble.
chūnḍā *s. m.* hair worn with plaits in front (by virgin).
chūṇē *s. m. pl.* hair as worn by men.
chunj S *s. f.* beak of a bird; point of a knife or sword (*pl.* chunjā̃).
chūp *v. a.* suck.
churā *s. m.* small hollow.
chūṛa *s. m.* armlets on the fore-arm.
chūrā *s. m.* cairn marking place where a man has been killed.
chūrī *s. f.* bread with ghī and sugar.
chūṛī *s. f.* bracelet.
churṛā *s. m.* the Thal breed of sheep.
chūthā *s. m.* corner.
chūthī *s. f.* pivot ; tapering-point, tap-root.

D.

dā *s. m.* direction.
dā *adv.* towards.
dā *postp.* of ; towards.
dā *s. m.* fitness.

dabā *v. a.* press, overawe, subdue.
dabb *v. a.* press, bury.
ḍabb *s. m.* spot.
ḍabbā *a.* spotted, piebald.
ḍabbak *s. m.* deep hole.
ḍabbal *a.* (corruption of *double* : current (of coin).
ḍabbar *s. m.* clayey hollow.
ḍabbī *s. f.* small box, match-box.
dabbkə *v. a. part.* loudly.
dabghughu *s. m.* owl.
dabh *s. m.* a grass—poa cynosuroides.
ḍāch *s. f.* skill, knowledge.
ḍāchī *s. f.* she-camel.
dādā } *s. m.* father's father; *f.* dādī.
ḍāḍā T }
ḍaḍḍ *s. f.* frog.
ḍaḍḍū *s. m.* frog.
dādkē *s. m. pl.* father's father's house or family.
ḍāgar *s. f.* a coarse white wheat.
daggaṛ rāh *s. m.* wide road.
ḍagrā *v. a.* drive (cattle).
dāh *num.* ten.
ḍāh T *num.* ten.
ḍāh *v. a.* throw, place.
dahākha *s. m.* a ten.
dāhaṛ *s. f.* grinder-tooth.
dāhaṛ *v. a.* bite (of a camel or dog or beast of prey.)
ḍahḍā *a.* strong, mighty, powerful ; *adv.* exceedingly.
dahī *s. f.* curds.
dāhṛī } *s. f.* beard ; T. man.
ḍāhṛī T }
dāī *s. f.* foster-mother.
dāj *s. m.* dowry.
dājā̃ *s. f. pl.* mane (of horse).
dākh S *s. f.* grape, vine.

ḍākī		*s. f.* vomiting, cholera.
ḍakk		*v. a.* stop, obstruct.
dakkhaṇ		*s. m.* south.
dakkhaṇī		*a.* belonging to the south.
dakkhṇā̃		*s. m.* stupid; camel-driver.
ḍal		*s. m.* flight of locusts; army.
ḍāl		*s. f.* pulse.
ḍalīk		*s. f.* crack in soil.
dāṇā		*s. m.* grain; *intensive* dāṇā phakkā; grained steel.
dānat		*s. f.* honour, respect.
ḍānd	T	*s. m.* bullock fit for the plough.
dānd		*s. m.* bullock fit for the plough.
dand		*s. f.* precipice.
danda		*s. m.* edge; tract between Muhāṛ and Thal; bank separating the Bār from the Jehlam Valley.
ḍanḍa		*s. m.* small walking-stick; step of a ladder; cross-piece; hockey-stick.
dandār		*s. m.* catch of arched pieces in saddle.
dandd		*s. m.* tooth.
dandi		*s. f.* milk-tooth; cliff.
ḍanḍī		*s. f* small stick; stem.
dandīlī		*s. f.* tooth-pick.
dandrī		*s. f.* border of cloth.
ḍangg		*s. m.* sting, bite of snake.
ḍāngg		*s. f.* large staff, club.
ḍanggur		*s. m.* horned cattle.
dāngī		*s. f.* grain-parcher's pan.
ḍangōrī		*s. f.* small staff.
ḍaph		*s. m.* tambourine shaped drum.
ḍar		*s. m.* fear.
ḍar		*v. n.* fear.
ḍār		*s. m.* herd of deer, flock of birds or flight of locusts.
daṛ		*s. f.* loam.
dārā		*s. m.* guest-house; village club.
ḍarā		*v. a.* frighten.
ḍarāwā		*s. m.* scare-crow.
dārū		*s. m.* medicine; gunpowder; spirits.
daryā		*s. m* river.
darzī		*s. m* tailor; *f.* darzeāṇī.
dasāwar		*s. f.* distant country of trade.
ḍaskārā	T	*s. m.* quick, hurried breathing; catching of the breath.
ḍaskōrā		*s. m.* quick, hurried breathing; catching of the breath
dass		*v. a.* show, point out, tell.
dassī		*s. f.* pattern.
dastī		*a.* on temporary loam.
dātrī		*s. f.* sickle.
ḍaṭṭa		*s. m.* stopper, plug.
dāūdī		*s. f.* a fine white wheat.
dāuṇī		*s. f.* strip at foot of bed; broad head-ornament.
ḍaur		*v. n.* run.
dā̃war	T	*s. m.* spider.
dā̃wur	S	*s. m.* spider.
dāyā		*s. m.* purpose.
dē		*post p. oblique m. sing. and nom. pl. m* of.
dē		*v. a.* give, shut (of a door); *p. p.* dittā.
ḍe	T	*v. a.* give, *p. p.* ḍittā.
deā̃		*post p. oblique masc. pl.* of.
ḍēdhā	T	*pres. part.* of ḍēkh, seeing.
ḍēḍhī ḍēhḍī		*s. f.* entrance-hall, porch.
dēhā̃		*adv.* to-morrow.
ḍēhē̃	T	*s. m.* sun.

dêhē		*num.* all ten.
ḍēhmũ		*s. m.* wasp, kābulī ḍēhmũ hornet.
ḍēhrī	S	*s. f.* domed tomb.
dēhũ		*s. m.* sun.
dēhũ nappeā khalōtā.		= the sun stands eclipsed.
ḍēkh	T	*v. a.* see; *pres. part.* ḍēdhā; *p. p.* ḍiṭṭhā
ḍēlā		*s. m.* fruit of karī; diseased eye-ball.
dēor } dēr }		*s. m.* husband's brother, especially younger brother.
dēs		*s. m.* country.
dēsī		*a.* indigenous.
ḍēuḍhī		*s. f.* entrance hall, porch.
dĕwar		*s. f.* suit of two clothes, lungī and phulkārī.
dhā		*v. n.* bathe; *p. p.* dhātā.
dhā		*v. a.* enter with a rush; pervade.
ḍhā		*v. a.* knock down.
dhabbā		*s. m.* washerman, cotton-printer. (*fem.* dhabbī.)
ḍhabrā		*s. m* a large fish, weighing up to 16 lbs.
ḍhaḍḍh		*s. f.* sounding the drum rapidly to call men together.
ḍhādhaṛ		*s. m* south wind.
ḍhāḍhī		*s. m.* poet, bard.
ḍhaḍhōra		*s. m.* proclamation by beat of drum.
ḍhāḍhū	T	*s. m.* south wind.
dhadūlkā		*s. f. pl.* twilight, glooming.
dhāgā		*s. m.* thread, twine.
ḍhagga		*s. m.* a poor small or weak bullock (*fem.* ḍhaggī).
ḍhāh		*s. m.* bank, dip into river-valley from the Thal.
ḍhāh		*v. a.* throw down; cause to fall.
ḍhāk		*s. f.* hip.
ḍhakk		*s f.* prey, captive, (*pl.* ḍhakkā).
ḍhakk		*v. a.* imprison.
dhakkā		*s. m.* shove, jolt; rinder-pest.
dhakūtrā		*s. m.* diuresis.
ḍhaḷ		*v. n.* decline, flow down from a slope.
dhāman		*s m.* an excellent grass, *pennisetum cenchroides.*
dhamm		*v. n.* dawn.
dhamman		*s. m.* a tree—*grewia vestita.*
dhammī		*adv.* at dawn.
dhaṇā		*v. a.* put to the bull.
dhaṇāī		*s. m.* cow-herd, milkman. *f.* dhaṇêṇ.
dhaṇāp		*s. f* heifer fit to bear young for the first time (about 3 years old).
dhaṇêṇ		*f.* female cow-herd.
dhaṇēō		*s. f.* milch-cow.
ḍhangg		*v. a.* hobble an animal.
dhaṇī		*v n.* be put to the bull.
dhann		*interj.* blessed, well done.
ḍhann		*s. f.* deep pool, linn.
dhannī		*s. f.* the tract about Talagang.
dhappa		*s. m* blow with both hands open.
dhaṛ		*s. f.* heap, faction, party. (*pl.* dhaṛā).
dhār		*s. f.* stream; current; edge. dhārā lè = suck milk.
dhaṛā	S	*s. m* field-boundary.
dhāṛā		*s. m.* robbery.
ḍhārā		*s. m.* rough shed, cattle-shed.
dharabbaṛ		*s. m.* drizzle.
dhāran		*s. f.* quantity weighed at one time.
dhaṛath		*s. f.* charge on weighment.

dhaṛdārī	*s. f.* factiousness, partisanship.	dhirkhāṇ	*s. m.* man of the carpenter caste (*fem.* dhirkāṇī).
dhaṛī	*s. f.* weight of five sers; breakers; rough water.	dhīrī	*s. f.* wagging the middle finger to provoke.
ḍhārī	*s. f.* rough thatched shed.	ḍhō	*v. a.* convey, carry.
dharsāl	*s. f.* lower cross piece of door-frame.	ḍhōḍhā	*s. m.* bannock of bájra-meal.
dhaṛvēl	*s. m.* robber.	ḍhoḍhar } ḍhoḍur kā̃s }	*s. m.* raven.
dhaṛvāl	*s. m.* village weighman, accountant.	ḍhōh	*s. f.* back of stool.
dhātā	*v. n. pp.* of dhā, bathed.	dhōhē̃ T	*s. m.* large thatched shed, *pl.* dhūhī.
ḍhaṭṭhā	*v. n. pp.* of ḍhê, fallen.	ḍhōk	*s. f.* outlying homestead, hamlet, hut in the fields.
ḍhê	*v. n.* fall; *pp.* ḍhaṭṭhā.		
ḍhē	*v. passive of* dē, be given; *pp.* ḍhēā.	ḍhōl	*s. m.* drum, (*c. w.* vagā).
ḍhêlā	*a.* buffalo with horns hanging down.	ḍhōlā	*s. m.* blank verse.
		dhôḷa	*a.* whitish (of cattle).
ḍhēm	*s. f.* clod.	ḍhōlkī	*s. f.* small drum.
		dhôṇ	*s. f.* nape of neck.
ḍhēr	*a.* much, many; *pl. obl.* ḍhērnā̃.	dhōtar	*s. m.* thin country cloth.
		dhrākh	*s. f.* grape, vine.
ḍhērī	*s. f.* knoll, hillock.	dhrakk	*s. m.* jump. (*c. w.* mār).
dhētē	*s. m. pl.* the bride's people at a wedding.	dhrallī	*a. f.* good milker (cow or buffalo).
dhī	*s. f.* daughter, bride, *obl.* dhīū, *pl.* dhīā̃.	dhrangā	*s. m.* partly-consumed carcass (of cattle).
dhiān	*s. m.* thought, consideration, understanding.	dhrapphaṛ	*s. m.* nettle-rash.
		dhrē̃	*v. n.* sink, subside.
ḍhibbī	*s. f.* rocky knoll, hillock.	dhrēk	*s. m.* a tree—*melia asadarach*, bukain.
ḍhiḍḍh	*s. m.* belly, stomach.		
ḍhiḍhār	*s. f.* old river-channel of the Jehlam.	dhrīs T	*s. f.* a circular dance.
		dhū̃	*s. m.* smoke.
dhīkhṇā̃	*s. m.* livelihood, means of existence.	ḍhūḍ	*v. a.* seek.
ḍhikk	*s. f.* bellow of cow.	dhudd	*s. f.* mistiness of eye-sight.
ḍhill	*s. f.* delay, slackness.	ḍhugg	*s. f.* bone of quarter (of a horse).
ḍhillā	*a.* loose; slack.		
ḍhīm	*s. f.* clod, (*pl.* ḍhīmā̃).	ḍhūī	*s. f.* anus, buttock.
ḍhingg	*s. f.* adjutant-bird.	dhūi dingga } ḍhūi truṭṭā }	*s. m.* hyæna.
ḍhinggar	*s. m.* thorny twig or branches; twigs when cut.	dhukh	*v. n.* smoke.
ḍhir	*s. f.* side, direction.	ḍhukk	*v. n.* be conveyed, arrive; come home (of cattle).
dhiṛ	*postp.* towards.		

dhūm dhām		*s. f.* pomp, pageantry.
dhumm		*s. f.* noise, stir, bustle.
dhunnī		*s. f.* navel, zenith.
dhupp		*s. f.* sun's heat; sunlight.
dhur		*interj.* get away! (to a dog).
dhūṛ		*s. f.* dust.
dhussa	S	*s. m.* coarse blanket.
dī		*postp. f. sing.* of.
diā̃		*postp. f. pl.* of.
ḍichkar		*s. f.* chirrup.
ḍiḍhār		*s. m.* deserted channel of river Jehlam.
ḍiḍḍh		*a.* one-and-a-half.
dīgar		*s. m.* evening prayers; towards sunset, about 5 P. M.
dihār		*s. f.* day-time.
dihāṛa		*s. m.* day.
ḍihmū̃		*s. m.* wasp.
ḍihvār	T	*s. f.* daytime.
ḍil	S	*s. f.* rock, large stone.
ḍilā		*s. m.* ripe murak grass.
ḍilh		*s. f.* boulder, large stone. (*pl.* **ḍilhī.**)
ḍilāh		*s. m.* west.
ḍingga		*a.* crooked.
dirānī		*s. f.* husband's brother's wife.
diruttur		*s. m.* husband's brother's son.
diss		*v. n.* be visible.
dittā		*v. a. p. p.* of **dē,** given.
ḍiṭṭhā		*v. a. p. p.* of **vēkh,** seen.
ḍīwāla		*s. m.* bankrupt.
ḍiwī	T	*s. f.* wagging the middle finger to provoke.
ḍōāhṇā		*s. m* culturable island.
dōakk		*a.* having two teeth; four years old (of camel).
doāḷē		*postp.* round about.
ḍōḍā		*s. m.* poppy-head, cotton pod.
dōē̃		*num.* two.
ḍoh	T	*v. a.* milk.
dōhā		*s. m.* couplet.
dohar		*s. f.* second ploughing; doubled cloth.
dōhē̃		*num.* both.
ḍôhla		*s. m.* upper arm.
ḍôhlī		*s. f.* upper part of leg of quadruped.
dōhrā		*a.* double.
ḍōhṛā		*s. m.* verse.
dōhtrā		*s. m.* daughter's son. *f.* **dōhtrī.**
ḍôḷā		*s. m.* arm above the elbow; a kind of fish, weighing up to 10 lbs.
ḍōlā		*s. m.* earthen vessel.
ḍōlī		*s. f.* small earthenware vessel; litter.
ḍōnḍā		*s. m.* boat, skiff.
ḍōnḍī		*s. f.* boat, skiff.
dopāhr		*s. m. pl.* midday. *loc.* **dopāhrī,** at noon.
dōr		*s. m.* blossoming **khavvī** grass.
ḍōr		*s. f.* cotton rope.
ḍōrā		*a.* deaf.
ḍōrā		*s. m.* string, cord, cross-line on cloth.
dôrā		*s. m.* mortar.
dotahī		*s. f.* doubled cotton shawl.
drākh		*s. f.* grape, vine.
drôṛ		*v. n.* run.
ḍū̃	T	*num.* two.
duā khêr		*s. f.* blessing (*c. w.* **ākh**).
ḍubh	T	*v. n.* be milked. *p. p.* **ḍuddhī.**
duddh		*s. m.* milk.
ḍūghā		*a.* deep.
ḍuddhī	T	*p. p.* of **ḍubh,** milked.
dūiṇ / **dūjiṇ**		*a. f.* after its second calf (of a cow).
dūjā		*a.* second.
dukān		*s. m.* workshop of artificer.
dukh		*s. m.* pain, distress.
dukh		*v. n.* pain, ache, smart.
ḍull		*v. n.* be shaken.

ḍūm — *s. m.* bard, musician, mirāsī (*f.* ḍūmṇī).
dumbā — *s. m.* fat-tailed sheep.
dumbāl — *s. m.* butt of gun.
ḍūmṇī — *s. f.* female of musician caste.
dūṇā — *a.* double.
dundā — *a.* having two teeth; about 2⅔ years old (of cattle).
ḍundṛī — *s. f.* short tail of the Thal sheep.
ḍunggha — *a.* deep.
dupōt — *a.* made of two widths of cloth.
dur — *s. m.* tongue of bell; earing worn by boys.
ḍutthru — *s. m.* fit of choking.

E.

e, eh — *pron.* this.
ē — *v. n.* he is.
ẽ — *v. n.* thou art.
ê — *interj.* Ah!
êhā — *v. n.* he was.
êhā̃ — *v. n.* we were.
ēhā jahī — *a. f.* the same as this, like this.
êhe — *v. n.* they were.
ēhinn — *v. n.* they are.
ēhō — *v. n.* you are.
êhū̃ — *v. n.* thou wast.
ēhā jēhā — *a. m.* the same as this, like this.
èhiṇ — *s. f.* hail.
êhran — *s. f.* anvil.
eiyāl — *s. m.* shepherd, goat-herd; *f.* eiyāliṇī.
eiyuṛ — *s. m.* flock of sheep or goats.
êra — *s. m.* foundation.
êtwār — *s. m.* Sunday.

F.

fakīr — *s. m.* beggar, *f.* fakīrnī.
fanāh — *a.* ruined.
faniar — *s. m.* cobra—*naja tripudians.*
fazir — *adv. loc.* in the morning, to-morrow morning.
fèslā — *s. m.* distance.
fiṭṭ — *interj.* curse on!
fiṭṭak — *s. f.* curse.
fulād — *s. m.* steel.
furshat — *s. f.* means, resources.

G.

gā̃ — *s. f.* cow. *pl.* gā̃ī.
gabbhan — *a.* pregnant (of an aminal).
gabhrū — *a.* adult, in the prime of youth.
gāchī — *s. f.* tail of the fat-tailed sheep.
gaḍ — *v. a.* sow.
gaḍḍ — *s. m.* cart.
gaḍḍ — *s. f.* knot.
gaḍḍ chhōṛā — *s. m.* deduction made from loan on giving it.
gaddar — *s. m.* mutiny.
gaddẽ — *s. f.* female donkey.
gaḍḍh — *v. a.* fasten, join, splice, knot.
gaḍḍh — *s. f.* knot.
gaḍḍhā — *s. m.* bulb (of onion, &c.).
gaḍḍh chhōṛā — *s. m.* deduction from loan when granted.
gaḍḍī — *s. f.* sheaf; unlucky day.
gaddõ — *s. m.* donkey (*fem.* gaddẽ).
gaḍīndaṛ — *s. f.* land under cultivation.
gadra — *a.* flea-bitten grey (of cattle).
gaggaṇ — *a.* wasted, consumed.

gah	*v. n.* be threshed.
gāh	*v. a.* thresh.
gāh	*s. m.* threshing grain with bullocks.
gahhī	*s. f.* oblong receptacle for storing grain.
gāhlṛī / gāhluṛ	*s. f.* / *s. m.* } squirrel.
gāhṇā	*s. m.* jewels, pledge, pawn, mortgage.
gāhṇē pā / gāhṇē ghatt	*v. a.* pledge, mortgage, (*lit.* put in pledge).
gajj	*v. n.* thunder, roar (of tiger).
gakkaṛ	*s. f.* stone of a fruit.
gāl T	*s. f.* word, thing, abuse.
gāḷ	*v. a.* melt, destroy.
gaḷ	*s. m.* neck.
gall	*s. f.* word, thing, conversation. *pl.* gallā̃.
gallā	*s. m.* herd of male camels or horses.
gallh	*s. f.* cheek. *pl.* gallhī or gallhā̃.
galmā̃	*s. m.* dewlap (of cattle).
galvīn	*s. f.* neck-slit of jacket.
gāmchī	*s. f.* pastern.
gaṇ S	*v. a.* count.
gānā	*s. m.* necklace of cowrie-shells on bullock, camel, &c.
gandā	*a.* putrid, filthy, rotten, useless.
gandlā̃	*s. f. pl.* young shoots of sarhō̃ used as greens.
gangōṛ	*s. f.* consultation.
gānī	*s. f.* necklace of cowrie-shells on animal; bracelet of silk thread worn by bride and bride-groom.
ganja	*a.* bald.
gannā	*s. m.* juicy stalk of jawār or sugarcane.
gannh	*s. m.* boil.
gār	*s. f.* cave, pit.
gāṛ	*s. f.* stony ground.
gaṛā	*s. m.* hail.
gārā	*s. m.* thin mud used for mortar.
garad	*s. f.* dust.
garak	*v. n.* sink.
gaṛanḍa	*s. m.* stony ground.
gaṛhā	*s. m.* gunwale.
gaṛhā	*v. a.* to bring buffalo to bull.
gaṛhāp	*s. f.* buffalo heifer ready to bear young.
gaṛhk	*v. n.* bellow (of bullock).
garmand	*s. m.* neck-rope to keep saddle forward.
garṛ bhagwān	*s. m.* blue jay, from which Hindūs take omens.
garṛā	*a.* roan (of horses).
gātrā	*s. m.* inner peg of yoke.
gāṭṭā	*s. m.* throat, neck.
gaṭṭak	*s. f.* stone of a fruit.
gavēṛ	*s. f.* clue.
gāvī	*s. f.* a herd of cows.
gāwā	*a.* belonging to the cow.
gawāḍh	*s. m.* neighbourhood.
gawāḍhī	*s. m.* neighbour.
gawāḍhiṇ	*s. f.* neighbour.
gaz	*s. m.* yard, rod, ramrod.
gēā	*v. p. p.* of vanj,—gone. *f.* geii; *n. pl.* gêē.
gērṛā	*s. m.* dove.
ghā	*s. m.* grass.
ghabrū	*a.* adult, grown-up.
ghā dā ghōṛā	*s. m.* grass-like insect.
ghaggra	*s. m.* woman's skirt.
ghall	*v. a.* send.
ghamaṭṭ	*s. f.* hump (of cattle).
ghaṇā	*a.* thick, close, numerous, much, many.
ghanḍi	*s. f.* Adam's apple (on throat).
ghāngā	*s. m.* beetle.

ghāngī	*s. f.*	beetle.
ghāṇī	*s. f.*	mud used as mortar.
ghanj	*s. m.*	steel striker.
ghappal	*s. f.*	nonsense.
ghar	*s. m.*	house, home, household.
ghaṛ	*v. a.*	smooth, fashion by moulding, hammering, &c.; cut (stone).
ghār	*s. f.*	cave.
ghaṛāp	*s. f.*	buffalo-cow when first fit to bear young.
ghaṛōlī	*s. f.*	water jar.
ghāṛvā̃	*a.*	chiselled, shaped (stone).
ghaṛullā	*s. m.*	flying white ant.
ghass	*v. n.*	be rubbed, worn.
ghassunn	*s. m.*	fist.
ghāt / ghāṭā	*s. f.* / *s. m.*	diminution, loss, discount.
ghāṭā	*a.*	thick, dense, crowded, many.
ghaṭṭ	*a.*	deficient, few, less.
ghaṭṭ	*v. n.*	be diminished, grow less.
ghatt	*v. a.*	pour, drop, spread out, put on (roof); place in pawn or mortgage.
ghâvēr	*s. m.*	vortex, whirlpool, palpitation, giddiness.
ghavviā̃	*s. f. pl.*	twilight, gloaming.
ghēb	*s. f.*	the country of the Ghēbās about Fatehjang.
gheō	*s. m.*	clarified butter.
ghiddā	*p. p.*	of ghinn, taken.
ghiḍḍi baṭṭo S	*s. f.*	a game played by boys.
ghijj S	*v. n.*	be taken.
ghimm	*s. f.*	sultriness.
ghinn S and T	*v. a.*	take. *p. p.* ghiddā.
ghōl	*v. a.*	dilute.
ghōṛā	*s. m.*	horse.
ghōṛī	*s. f.*	mare, wooden-stand.
ghugghī	*s. f.*	female dove.
ghuggū	*s. m.*	large owl.
ghukkā	*s. m.*	snail.
ghuḷḷ	*v. n.*	blow (of wind); be diluted; wrestle.
ghumā̃	*s. m.*	an acre.
ghumbar	*s. m.*	circular dance.
ghuṇ	*s. m.*	weevil.
ghuṇādhā	*s. m.*	decay of teeth.
ghuṇaj	*v. n.*	be tangled, twisted.
ghunḍ	*s. m.*	drawing a veil over the face.
ghungṇī	*s. f.*	boiled bājra-meal.
ghungru	*s. m.*	small bell worn by horse or camel.
ghurā	*s. m.*	den.
ghur ghur	*s. m.*	whisper (*c. w.* kar).
ghuss	*v. n.*	err, mistake, be forgotten, *p. p.* ghutthā.
ghuṭṭ	*s. m.*	sultriness.
ghuṭṭ	*v. a.*	squeeze, press, close (the fist).
ghutthā	*p. p.*	of ghuss, mistaken.
giddaṛ	*s. m.*	jackal (*fem.* giddṛī).
gilāī	*s. f.*	long-tailed thin lizard.
gilla	*s. m.*	complaint.
giṇ	*v. a.*	count.
gir	*s. f.*	kernel, fleshy part of mango, date, ber, &c.
girā̃	*s. m.*	village.
girām	*s. m.*	note.
giṛanḍā	*s. m.*	stony ground.
girī	*s. f.*	kernel, fleshy part of mango, date, &c.
girijh	*s. f.*	vulture, (*pl.* girjhā̃).
giṭā	*s. m.*	small rough stone; pebble; gravel (*pl.* g ť).
gīṭī	*s. f.*	flint.

giṭkār *s f.* chirrup (to a horse or bullock).
giṭṭa *s. m.* ankle.
giṭṭak *s. f.* stone of a fruit.
giṭṭh *s. f.* span from thumb to little finger.
gōbhu *a.* pot-bellied.
gōchrā *a.* depending on, connected with.
gōḍ *v. a.* hoe, dig, loosen earth.
gōḍā *s. m.* knee.
gōḍē bhār *v. n.* kneel.
gōḍī *s. f.* weeding, loosening earth.
gōdṛī *s. f.* beggar's patched garment.
gōgā *s. m.* scone.
gōgaṛ *s. f.* pot-belly.
gōgī *s. f.* small scone, food, bread, meal.
gōgṛā *s. m.* cotton-pod.
gōh *s. f.* a large lizard (*pl.* **gōhī**).
gōhā *s. m.* dry cow or buffalo dung.
gōhbī *s. f.* cabbage.
gohīrā *s. m.* male of **gōh** lizard.
gōhṛā *s. m.* pellet of mud used in a sling; ball of carded cotton.
gōln *s. f.* nilgāē antelope.
gōj *s. f.* an eel-shaped fish.
gōkhṛu *s. m.* a bracelet with rough surface.
gōkū *s. m.* span from thumb to forefinger.
gōl *a.* round. **gōl mōl**, rounded, vague.
gōḷ *v. a.* search.
gōla *s. m.* large ball; colic: a firework.
goḷā *s. m.* ball, bullet.
golī *s. f.* small ball, bullet.
gōllā *s. m.* slave.
gōnglū *s. m.* turnip.
gōrā *a.* pale, fair-complexioned, beautiful, red (of cattle).
gōraṛ *s. m.* male ravine-deer.
gosat *s. m.* flesh, meat.
gōt *s. f.* a mixture of straw and oil-cake given as food to cattle; clan (of Hindūs).
gōṭā *s. m.* gold or silver lace.
gōṭh *s. m.* strip of cloth sewed on to side of woman's boddice.
gōṭh *s. f.* sitting with sheet tied round the back and knees (*c. w.* **mār**).
gōṭh *v. a.* mend, splice, darn.
gotta *s. m.* drowning sensation.
gubbh *s. f.* pot-belly.
guchchha *s. m.* bunch, cluster, tassel, tangle.
guḍḍā *s. m* peg.
guddhā *p.p. of* **gunnh**, plaited, kneaded.
guḍḍī *s. f.* kite.
gudduṛ *s. m.* sweepings, rubbish.
gũh *s. m.* ordure.
guhīra *s. m.* male of **gōh** lizard.
gujjhā *a.* secret.
gujī *s. f.* crop of a fowl.
gul *s. m.* burnt brick; ashes of a pipe; burning match of gun.
gulāī *s. f.* roundness.
gulēl *s. f.* pellet-bow.
gulēlā *s. m.* pellet of earth.
gulgā *s. f.* hair of camel's hump.
gulgalā *s. m.* cake fried in oil.
gullar *s. m.* puppy.
gullī *s. f.* cake, scone, bread; kernel, pith; pea.
gumān *s. m.* suspicion, pride.
gumāshta *s. m.* agent.

gumm	*s. m.* sultriness.
gumm	*a* lost.
gummaṭ	*s. f.* bullock's hump.
gummat	*s. m.* knob on yoke.
gummuz	*s. m.* dome.
guṇ	*s. m.* virtue, merit.
gunāh	*s m.* sin, crime, fault.
gund	*v. a.* plait (hair) *p.p.* guttā.
gundar	*s. m.* crease in cloth.
gungēr	*s. f.* a bush found in the Bār.
gunggā	*a.* dumb.
gunglu	*s. m.* turnip.
guṇguṇ	*s. m.* mumbling.
guṇī	*s. f.* sack, gunny-bag.
guṇiā	*s. m.* carpenter's square.
gūnj	*s. f.* echo.
gunnh	*v. a.* plait loosely; (S) knead *p.p.* guddhā.
guphā	*s. m.* hermit's cave.
gur	*s. m.* religious guide (of Hindūs), revered man.
guṛ	*s. m.* inspissated juice of the sugarcane.
guṛākū	*s. m* a preparation of gur and tobacco.
guṛên	*s. f.* small bustard.
gurgābī	*s. f.* slipper.
guṛguṛ	*s f.* sound of a hookah; rumbling.
guṛh	*v. n.* be experienced.
gūṛhā	*a.* deep (in colour).
guṛhak	*v. n.* laugh inwardly.
guṛumm	*s. m.* splash; swelling on neck.
gūsā	*s. m.* blow with the fist.
gussa	*s. m.* anger.
gustān	*s. m.* graveyard.
guṭak	*v. n.* coo, laugh in one's sleeve.
guthlā	*s m.* bag of cloth.
gutrakkī	*s. f.* stye in the eye.

gutt	*s. f.* plait of hair hanging down woman's back.
gutta	*p.p.* of gund, plaited.
guṭṭ	*s. m.* joint.
guṭṭh	*s. f.* corner.
guṭṭhī	*s. f.* wrist.
guṭṭī	*s. f.* joint.
guzāra	*s. m.* } livelihood, subsistence, maintenance.
guzrān	*s. f.* }

H.

hā	} *interj.* yes.
hā̃	}
hā̃	*s. f* heart, mind.
hā̃ S.	*post. p.* to.
hā̃	*v. n.* I am; we are.
habb	*s. f.* determination.
habba	*adj. m. and f.* all. *pl. m. and f.* habbe, *obl.* habbnā.
hach	*s. m.* greed, covetousness.
hachch	*v. n.* be beaten, tired of doing a thing.
ḥachchha	*a.* good, well.
hāḍ	*s. f.* hunting with dogs and men; sport.
hadd	*s. m.* blood-feud.
hadd	*v. a.* beat (bushes, &c., to drive game).
haḍḍ	*s. m.* large bone.
haḍḍā	*s. m.* spavin.
haḍḍh	*v. n.* get old, be worn, wear.
haḍḍhā	*v. a.* wear out (clothes, &c.).
haḍḍī	*s. f.* bone.
haḍḍī kaḍḍh	*v. a.* show a splint (of horse).
haḍḍõ	*adv.* quite, just, altogether, at all, however.
haḍḍõ	*conj.* however.
hāḍī	*s. m.* bitter enemy.
hāe hāe	*interj.* alas!

hafīm		*s. f.* opium.
hafīmī		*s. m.* opium-eater.
hagg		*v. n.* go to stool.
hagg	S.	*v. n.* be able.
haggh		*v. n.* get loose (as a rope).
hāhṛ		*s. m.* the month June-July.
hāhṛī		*s. f.* the spring crop.
hāhu		*a.* very deep.
haī		*interj.* expressive of displeasure or prohibition.
haī		*v. n.* we are.
hail	S.	*s. f.* land enjoying good irrigation or manure.
hājat		*s. f.* ability, power.
hakallā		*a.* alone.
hakār		*v. a.* drive off birds from a crop.
hākim		*s. m.* ruler, magistrate.
hakīm		*s. m.* physician.
hakkī bakkī		*a.* astonished.
hakaṭṭhā		*a.* together, collected.
haḷ		*s. m.* plough.
hal		*s. f.* shaft of plough.
haḷ		*v. n.* move, shake, haḷ jul, move along!
hālā		*s. m.* assessment, redness in the sky.
halabbuṛ		*s. m.* thong fastening the plough to the yoke.
halāṛa		*s. m.* a number of ploughs working together.
halchalā		*s. m.* tumult.
haldhar		*s f.* turmeric.
hāl hāl		*s. f.* call for help or mercy.
hālī		*s. m.* ploughman.
halkā		*a.* mad (of a dog).
halkāra		*s. m.* postman.
hall		*s. f.* beam of plough; shaking.
hallā		*s. m.* assault; onset.
hallā		*interj.* yes, indeed! (an exclamation of surprise).
halōhiṛ		*s. f.* ploughed land.
hāl paihreā		*s. f.* call for help or mercy.
halwāṇ		*s. m.* a kind of red cloth; kid; lamb.
hamail		*s. f.* necklace of small bells on horse or camel.
haṇ	S.	*adv.* now.
hāṇ		*s. m.* equality of age.
hāṇḍā		*s. m.* weight of empty vessel.
hāṇḍī		*s. f.* earthen vessel used for cooking.
hanḍōla		*s. m.* a revolving swing.
hanj		*adv.* thus.
hanj		*s. f.* (*pl.* hanjū̃) tear.
hanjīrā̃		*s f. pl.* swelling of glands.
hāṇī		*a.* of the same age.
hannā̃		*s. m.* the wooden part of a saddle.
haṇṇeō̃		*s. f.* grinder-tooth.
haṇṇh		*s. f* (*pl.* haṇṇhā̃) back-tooth (S. *pl.* haṇṇhū̃).
har		*s. f.* grief of mother for absent young (used of cattle).
hār		*v. n.* lose, be beaten.
hāṛ		*s. m.* the month June-July.
hāṛ	D.	*s. f.* hunting with men and dogs; sport.
hār		an inseparable particle, meaning like, fit for.
haṛ		*s. m.* rush of water, spate.
haṛā		*v. a.* water (a field).
haṛat		*s. m.* wood work of Persian wheel.
har chanḍūr		*s m.* clear state of atmosphere.
hardal		*s. f.* turmeric.
haṛh		*s. m.* flood, rush of water

harhā *v. a.* wash away.
hāṛī *s. f.* the spring crop.
hariār *s. m. f.* an animal (cow, &c.) that wanders.
hāris *a.* greedy.
harlā *a.* pure.
harmul *s. m.* a common weed—*peganum harmala.*
harn *s. m.* ravine-deer (*fem.* harnī).
harnī *s. f.* ravine deer.
harnôlī *s. f.* the castor-oil plant.
hasbī *interj.* God protect you!
hasīlī *s. f.* small silver collar.
hass *v. n.* laugh, smile.
hāssā *s. m.* laughter, smile.
hassī *s. f.* silver collar, collar-bone.
haswār *a.* riding; on horse-back.
haṭ *s. m.* large shop.
haṭ *v. n.* go back, get out of the way.
haṭak *v. a.* hinder, forbid.
hāth *s. m.* depth of water up to chin.
haṭh *s. m.* determination, perseverance.
hāṭh *s. f.* dense cloud.
hathālā *a.* shallow.
hathôṛā *s. m.* hammer.
hatheār *s. m.* instrument, weapon.
hathkaṛī *s. f.* hand-cuff.
haṭṭ *s. m.* large shop.
hatth *s. m.* hand, cubit (= 24 inches); *loc.* hatthẽ by hand.
hatthā *s. m.* handle.
hatthal *a.* cow or buffalo difficult to milk.
hatthe pāī *s. f.* scuffle; laying hands on each other.
hatthī *s. m.* handle.
haṭṭī *s. f.* shop.
hattiārā *a.* cruel.
hattho hatth *s. m.* quits; return (especially of enmity).
hattho pāī *s. f.* scuffle.
hatthṛā *s. m.* cubit-measure = 24 inches.
hau *interj.* meant to frighten.
hawā *s. m.* squib.
hāwā *s. m.* grief.
hawān *s. m.* animal, beast.
hawāṛ *s. f.* steam.
hawēlī *s. f.* enclosure with dwelling-house.
hazār *num.* thousand.
hē *v. n.* he is.
hẽ *v. n.* thou art.
hẽ̄ *interj.* expression of displeasure.
hēhṛ *s. f.* a herd of cattle trespassing on crops.
hekaṭṭhā *a.* together.
hēkil S *s. f.* sow (*m.* hēkul).
hekk *num.* one.
hekkā *a. m and f.* one and the same.
hekk lāg *a.* continuous. *adv.* continuously.
hekko jahī *a. f.* of one and the same kind.
hekko jehā *a. m.* of one and the same kind.
hēkul S *s. m.* boar (*fem.* hēkil).
hēṇu *a.* cow or bullock too young to be of use.
hēṛī *s. f.* pound for cattle; pound-fee or fine; a gathering of people to help in some work for nothing.
hēṭh *post. p.* (*with* de) below, beneath, under.
hēṭh *adv.* below, low down.

hēṭhā̃	D	*adv.* below.
hēṭhlā		*a.* low-lying, lower.
hêza		*s. m.* cholera.
hīblo		*s. f.* splashing water over one another in sport.
hiḍak		*v. n.* expect, hope.
hiḍḍak		*s. f.* hope, expectation.
hiḍkā		*s. m.* hope, expectation.
hiḍkī		*s. f.* hiccough.
hiḍkōra		*s. m.* catching of the breath when dying; death-rattle.
higrā		*a.* single.
hih		*s. f.* side-rail of a bedstead.
hījṛā		*s. m.* eunuch; hermaphrodite.
hikāhrā		*a.* single, thin.
hikallā		*a.* alone.
hīkhī		*s. f.* hope, expectation.
hikk		*s. f.* chest.
hikk		*num.* one *pl.* hikk = some, others; *obl.* hiknā̃.
hikk		*v. a.* drive on.
hikke		*conj.* either, or.
hikko		*a.* only one, alone, one and the same.
hikko kujjh		*pron.* all the same.
hikrā		*a.* single.
hil	S	*s. f.* (*obl.* hilli, *pl.* hillī) kite.
hil		*v. n.* become accustomed to, become tame.
hil hujjat		*s. f.* pretences, subterfuges.
hiltar		*s. f.* habit.
himmat		*s. f.* strength of body; coercion.
himtāl		*a.* strong; powerful; overbearing.
hin	S	*pron. obl.* these = inh.
hin		*v. n.* they are.
hiṇā̃		*a.* weak; deficient.
hiṇak		*v. n.* neigh of horse.
hindī		*s. f.* the indigenous dialect and character.
hindwāṇa		*s. m.* water-melon.
hing		*v. n.* bray (of donkey or mule).
hinj	S	*adv.* thus.
hinkār		*s. m.* neighing.
hīr		*s. f.* the heroine of the poem of Hīr and Rānhjā, born at Jhang.
hirs		*s. m.* greed.
hiss		*v. n.* be extinguished, withered, emaciated, flat.
hiṭhāṛ		*s. m.* lowland.
hō		*v. n.* become, *p.p.* hōeā.
hō		*v. n.* you are.
hochchha		*a.* quarrelsome over trifles.
hōe hōe		*interj.* fy! fy! *s. f.* shame, disgrace.
hôk		*s. m.* pant.
hôk		*v. n.* pant, be out of breath.
hōk		*v. a.* proclaim.
hōkā		*s. m.* proclamation.
hôl		*s. m.* fear.
hôḷ		*v. n.* be afraid or distressed.
hōlā		*a.* buffalo having one horn down and the other pointing differently.
hôḷa		*a.* light, gentle.
hōlā̃		*s. f. pl.* green pulse parched.
hôḷē		*adv.* gently.
hongān		*v. n.* howl (of jackal).
hōṛ		*v. a.* forbid; roughen the face of a mill-stone.
hor		*pron.* other.
hor		*conj.* and.
hōṛā		*s. m.* tool for roughing mill-stones.

hōrī — *pl.* suffix of respect, *e.g.*, malik hōrī = his honour the malik *obl.* hōrā.
hōrnā̃ — *obl. pl.* of hōr, others.
hōṭā — *s. m.* S. heart D. liver.
hōṭh — *s. m.* lip.
hū — *s. m.* God.
hū̃ — *interj.* yes, don't do that! sound used to stop a bullock.
hubbiā̃ — *s. f. pl.* strangles.
huchchh — *s. m.* gush.
huḍak — *v. n.* limp.
huḍḍ — *s. f.* boar's tusk.
huddā — *s. m.* charm repeated over snakes.
huddh — *s. f.* stroke with the point of a stick or weapon; shaft of a cart.
hugg — *s. f.* fame.
hujj — *v. a.* sweep, clean.
hujjat — *s. f.* frivolous argument.
hujjatī — *s. m.* wrangler.
hujkā — *s. m.* jolt.
hujrā — *s. m.* small room attached to mosque for the use of strangers.
hukk — *s. f.* piercing pain in side or breast.
hukkā — *s. m.* pipe.
hukam — *s. m.* order.
hukṛā — *s. m.* small pipe.
hulārā — *s. m.* striking or throwing with a sweep of the arm; a long swing; nose-bag used also as a pad for mules; panic-rush of cattle attacked by gad-fly.
hull — *s. f.* fame.
hullā — *s. m.* laboured breathing.
hullaṛ — *s. m.* great flood.
huṇ — *adv.* now.
hunḍal — *s. m.* deceit.
hunḍāwaṇ — *s. m.* discount on draft.
hunḍḍū — *s. m.* fighting ram.
hunḍī — *s. f.* draft, bill of exchange.
hūṅg — *v. n.* groan; yell.
hūṅg — *s. f.* yell of jackal; groan.
hungāra — *s. m.* assent.
hungir — *v. a.* urge on; drive (cattle).
hungrī — *s. f.* the sound made by a drover to drive on his cattle.
hunh hunh — *interj.* call to camels to get up *or* go on.
hur S. — *v. n.* descend, get down.
hūr — *s. f.* nymph of Paradise.
hūrā — *s. m.* fist (used to strike outwards).
hurak — *v. a.* threaten to butt or bite (said of an animal).
hurāī — *s. f.* descent, declivity.
hūṛh — *s. f.* obstinacy.
huṛhī — *a.* obstinate.
huṛeāl / huṛeār S. — *s. m.* wild hill-sheep, oorial.
hurr — *s. f.* cry made to frighten birds.
hush — *interj.* exclamation to camel or bullock to make it sit down.
hūsh — *s. m.* a stupid ignorant fellow.
hushkār — *v. a.* set a dog on.
hussaṛ — *s. m.* sultriness.

I.

i — *pronom. aff.* thou, thee.
ich — *postp.* in.
ichar bichar — *s. f.* indecision.
idde — *adv.* hither.
iḍḍe T. — *adv.* hither.
ihē — *v. n.* he is.
ihē̃ — *v. n.* thou art.

īho jehā		*pron. adj.* the same as this *f.* īho jahī.
ijāb kabūl		*s. m.* marriage-ceremony.
ijehā		*pron. a.* such as this.
ijehā kehā		*a.* so—so, not much good *f.* ijahī kahī.
ikāiṭh		*num.* sixty-one.
ikalla		*a.* alone.
ikattrī		*num.* thirty-one.
ikkī		*num.* twenty-one.
ikvanja		*num.* fifty-one.
ikvī		*num.* twenty-one.
illat		*s. f.* disease, disreputable conduct, bad habit, vice.
illtī		*a.* ill-behaved.
in		*pron. pl.* these.
in		*v. n.* they are.
inhā̃		*pro. dem. pl. obl.* these.
inje / injẽ		*adv.* thus.
ird gird		*adv. and post. p.* all round.
is		*pro. dem. obl.* this.
ishak		*s. m.* love, passion, desire, hobby.
ishkanja		*s. m.* catch for steel (of flint-and-steel).
ishkār		*s. m.* sport, hunting.
ishpāwa		*s. m.* forked gun-rest.
isjehā		*pro. a.* such as this.
isse		*pronom. aff.* we, us.
itṇā / itrā	S.	*pro. a.* so much as this.
itrōke		*adv.* this year.
iṭṭ		*s. f.* brick *pl.* iṭṭā̃.
itthāī		*adv.* just here.
itthe		*adv.* here.
iṭṭī		*s. f.* foot of a vessel an ornament worn on the neck
ittī	S.	*pron. a.* so big.
itwā̃		*pron. a.* so large a share.
itwārī		*adv.* this year, this time.
izzaṇ		*s. m.* permission, authority.

J.

jā		*s. f.* place. *obl.* jāi, *pl. n.* jāī.
jabāb		*s. m.* answer.
jāch		*s. f.* estimate; trying; skill.
jad		*conj. rel.* when.
jadā̃		*conj. rel.* when.
jādā̃		*s. f.* hair of sweating place on camel; mane of horse.
jaddī		*s. m.* agnate.
jaduṇ		*conj. rel.* when.
jāeā		*pp.* of jamm; brought forth.
jāg		*s. f.* acid substance put into milk to curdle it; wakefulness.
jāg		*v. n.* be kindled, awake.
jagā		*v. a.* kindle, awake.
jagāt		*s. f.* toll; duty; octroi.
jagg		*s. m.* world.
jagīr		*s. f.* revenue assignment.
jagrātā		*s. m.* keeping awake all night.
jāh		*imperative* of vanj, go.
jahā / jāhā		*s. m.* hedgehog.
jahī		*pron. f.* of jeha, of which sort.
jāhī		*s. f.* hedgehog.
jāhl	T.	*s. m.* a tree, *salvadora oleoides.*
jajmān		*s. m.* customer.
jakkh		*s. f.* village mirāsī's fee.
jāḷ		*s. m.* net.
jāl		*v. n.* stop, go slowly, be late.
jāḷā		*s. m.* cobweb; niche in a wall.
jalam		*s f.* leech.
jāḷī		*s. f.* small net.

jallhar	*s. f.* platform on **vaṇ** tree for watching crops.
jāmā̃	*s m.* cloth.
jamāhū̃	*s. m.* an oil-seed, **tārāmīra.**
jamāuṇā	*s. m.* vessel in which milk is curdled.
jamjam	*adv.* welcome.
jāmkī	*s. f.* roll of match on gun.
jamm	*v. a.* (*p. p.* **jāeā**) bring forth young.
jamm	*v. n.* be born; be thick, frozen; stay; stick; curdle (of milk); sprout.
jamm vanj	wait a bit!
jamūr	*s. m.* pincers.
jāṇ	*v. n.* know, think, *pp.* **jātā.**
jaṇā	*s. m.* man, person. husband *f.* **jaṇī.**
janānī	*a.* female, feminine; woman.
janāzā	*s. m.* verses recited at grave.
janḍ	*s. m.* the tree *prosopis spicigera.*
jandar	*s. m.* flour-mill turned by water; lever for pounding pulp or rice.
janḍī	*s. f.* a small **janḍ** tree.
jandrā	*s. m.* padlock; lock; large wooden rake.
jandrī	*s. f.* small padlock; mule-pannier; small water-mill.
jāndrī	*s. m.* miller on **jandar.**
jāṇe	*conj* namely, *i.e.*, that.
jangīra	*s. m* sweet cakes.
janggu	*s. z.* forest; out-fields.
jaṇi	*s. f.* woman, female person, wife.

jaṇi	*s. f.* marriage-procession, the company that attends the bridegroom at a marriage.
janjīrī	*s. f.* chain.
janju	*s. m.* Brahminical thread.
japphā	*s. m.* seizing, embrace (*c. w.* **mār** *or* **pā**)
jas	*s. m.* verses in praise of some one.
jātā	*v. a. p. p* of **jāṇ**, known, thought.
jātak	*s. m.* boy.
jātakṛī	*s. f.* girl.
jaṭhuttur	*s. m.* husband's elder brother's son.
jaṭkā	*a.* of villages, rustic.
jatt	*s. f.* goat's hair.
jatt	*s. m.* camel-driver; *f.* **jattṇī.**
jaṭṭ	*s. m.* peasant, name of a tribe *f.* **jaṭṭī.**
javvil	*s. f.* measure of cloth = 20 **hatth** or 12 yards.
jawâh	*s. m.* a plant *alhagi maurorum.*
jawāī	*s. m.* son-in-law.
jawālī	*s. f.* wheat with barley mixed with it.
jawātrā	*s. m.* son-in-law.
je	*conj.* if, that, because.
jê S.	*s. f.* perennial stream.
jẽ	*pron. rel. obl.* who.
jēḍ	*pron. rel.* as large as, like, equal to.
jehā	*pro. rel.* as, *f.* **jahī**, a little; rather.
jēhlam	*s. m.* the river Jehlam above Khushāb.
jēhṛa	*pron. a. rel.* who, which.
jēkar	*conj.* if.
jēlkhāna	*s. m.* jail.

jēṭh *s. m.* the month May-June; husband's elder brother.
jēṭha *a.* best, first.
jēṭh palēṭhā *a.* first-born.
jhā *s. m.* hedgehog.
jhabb *adv.* quick.
jhabb *v. a.* soak (cloth).
jhabēl *s. m.* a tribe of river-dwellers.
jhagg *s. f.* foam.
jhaggā *s. m.* small churning-stick; coat.
jhāhā *s. m.* hedgehog.
jhajjhā *a.* having spot of white hair on forehead (of cattle).
jhajjharī *s. f.* charge on marriage.
jhakk *v. n.* be afraid, shrink.
jhakkh *s. f.* nonsense.
jhakkhaṛ *s. m.* a squall, dust storm.
jhalār *s. m.* Persian wheel on bank of a stream.
jhāmaṛ S. *s. m.* branch.
jhamb *s. f.* rain blown by the wind, a storm of wind and rain.
jhamb *v. a.* card cotton.
jhanḍā *s. m.*, **jhanḍī** *s. f.* } flag, standard.
jhamṇī *s. f.* cotton-carding stick.
jhangg *s. m.*, **jhangī** *s. f.* } grove of trees.
jhār *s. m.* flock of birds.
jhāṛ *s. m.* tree (used of all kinds of large trees); large **karī**; outturn (of crops).
jhāṛ *v. a.* sweep, thresh.
jhaṛī *s. f.* moderate rain.
jhāṛī *s. f.* bush, especially a thorny plant of any kind; small **karī** or **janḍ**.
jharōṭ *s. m.* useless old male camel after 15 years.

jhāṭ *s. f.* snatch (**mār**).
jhāṭil hill *s. f.* snatching kite of a dark colour.
jhatt T. *s. m.* a camel-herd.
jhēṛā *s. m.* quarrel, riot.
jhikkā *a.* low.
jhingār *s. m.* creaking noise.
jhirkā *s. m.* hope.
jhirkṛā *s. m.* hope.
jhōk *s. m.* village, hamlet, temporary settlement.
jhōlā *s. m.* strong wind, gust.
jhōḷī *s. f.* lap.
jhômprā *s. m.* thatched hut.
jhōṭā *s. m.* (fem. **jhōṭ** or **jhōṭī**) an adolescent buffalo up to 2½ years.
jhuggī *s. f.* thatched hut; hovel; lean-to shed tent of gipsy.
jhullī *s. f.* patchwork of rags used as tent-covering.
jhumm mār *v. a.* fold a cloth or blanket over the head and shoulders.
jhūngā *a.* (cattle) having horns pointing forwards.
jhūṭā *s. m.* swinging motion; nod.
jhuṭṭī *s. f.* snatch (**mār**).
jī *interj.* Sir, Madam.
jī *v. n.* live.
jibbh *s. f.* tongue (*pl.* **jibbhā**).
jidde *conj. rel.* whither.
jīg *s. m.* throat of camel.
jīkuṇ *conj. rel.* as.
jiṇ *v. n.* conquer (*used with* **kōlõ**) *pp.* **jittā**.
jinas *s. f.* crop; kind.
jind *s. f.* life, soul.
jis *pron. rel. obl.* whom, which.

jithāī *conj. rel.* wherever.
jitnā, jitrā *pron. rel.* as much.
jitthe *conj. rel* where.
jittī *pron. rel.* however large.
jitwā̃ *pron. rel.* as large a share.
jiur *v. n.* be absorbed, percolate (of water).
jiwar *v. n.* be absorbed (as water in earth) percolate.
jiwẽ *conj. rel.* as.
jiwẽ tū *interj.* mayest thou live!
jô *s. m.* barley, *obl. pl* jawā̃.
joār *s f.* great millet.
jôban *s f.* vigour of youth.
jôdar, jôdra *s m.* oats, a weed like oats.
jōg *s. f.* pair of oxen.
jōgā *adj.* fit, able, capable.
jōgān *post. p.* for, on account of.
jōkhiō̃ *s. m.* risk.
jōṛ *s. m.* joint; total.
jōṛ *v. a.* join, add up, fabricate.
jōṛā *s. m.* arch of saddle.
jōṛī *s. f.* pair, couple.
juḷ S. *v. n.* start, go.
jummā̃ *s. m.* Friday.
juṛ *v. n.* be joined.
jūṛā *s. m.* queue of hair.
jurrā *s. m.* small falcon.
jussa *s. m.* body.
juṭh *s. f.* leavings of a meal.
juṭṭ *s. m.* crosspiece at foot of churn.
juttī *s. f.* shoe.

K.

kā̃ *s. m.* crow.
kabaḍḍī *s. f.* a game played by boys.
kābali *adj.* from kābal, foreign, applied to strange varieties.
kābali ḍēhmū̃ *s. m.* hornet.
kābali kikkar *s. f.* cypress-shaped acacia.
kabar *s. f.* grave, tomb, *pl.* kabrā̃.
kabar gustān *s. m.* graveyard.
kabāṛ *s. m.* bājra-straw.
kabīla *s. m.* family.
kabūtar *s. m.* pigeon.
kachāwā *s. m.* camel-pannier.
kachchā *a.* unripe; raw; incomplete.
kachchā *s. m.* new alluvion, land subject to inundation.
kachchh *v. a.* measure (by length.)
kachchh *s. f.* armpit, measure (*pl.* kachchhā̃).
kachchhā *s. m.* side of a boat.
kachchhī *s f.* riverain, river valley the alluvial valley of the Indus.
kachchir *s. f.* female mule.
kachchur *s. m.* male mule.
kachnār *s. m.* a tree—*bauhinia racemosa.*
kachôri *s. f.* pastry.
kachūnī *s. f.* hair of temple.
kaḍā̃ T. *adv. int.* when?
kadāhā̃ T. *adv.* some time, at any time.
kaddh *s. f.* wall *pl.* kaddhā̃.
kaḍḍh *v. a.* pull out, take out, expel, put out *pp.* kaḍḍheā.
kaḍḍhā *s. m.* steep hill-side.
kaddhī D. *s. f.* bank of river, riverain, river valley; the alluvial valley of the Jehlam.
kade *adv.* sometime or other.
kade kade *adv.* sometimes, other times.
kaduṇ *adv. int.* when?
kāgul T. *s. m.* paper.

kā̃gut *s. m.* paper.
kâh *s. f.* a grass (*saccharum spontaneum*).
kā̃h *s. f.* fistful.
kahā̃ *s. f* cry.
kahār *s. m.* lake.
kahē̃ T. *pron. obl.* of **kōī**—some one.
kahī *s. f.* mattock.
kahī *pro. obl.* of **kōī**—some one.
kahī *a. inter. f.* of **kēhā**, what sort of ?
kāhlrā *s. m.* black-buck.
kâhn *s. f.* nettle.
kahōṭā *s. m.* earthen grain-receptacle.
kahu *s. m.* tinder.
kāi *pro. a.* any, some.
kā̃j *s. m.* a ceremonial feast.
kajāk *a.* fine, large (of an animal).
kajlā *s. m.* antimony; eye paint.
kâkā̃ *s. f.* chattering like a crow; croak of raven.
kakhā̃ṛī *s. f.* jaw-bone.
kā̃kī *s. f.* pupil of the eye.
kakk *s. f.* large hill-partridge (*m.* **kônk**).
kakkā *adj.* fair (of human hair); chestnut (of a horse); yellow (of sand).
kakkar *s. m.* frost, hoar-frost, ice; raw thong.
kakkaṛ *s. m.* a kind of snake.
kakkariā̃ nimā̃shā̃ *s. f. pl.* early evening, twilight.
kakkh *s. m.* grass; naturally growing fodder, stalk of grass.
kakkhā̃ laddī *s. f.* an insect that lives in a nest made of stalks of grass.
kakkṛā *adj.* lightish-coloured (of human hair)
kal *s. f.* trigger of gun.
kāḷā *s. m.* thief (slang).
kāḷā *a.* black.
kalā̃i *s. f.* thin cotton-quilt.
kālakh T. *s. m.* water-melon.
kalā̃m *s. f.* charm; charm repeated over snakes; the Muhammadan creed.
kalâut *s. m.* a singer.
kalā̃wat *s. m.* a singer.
kalêja *s. m.* liver.
kalhōṭā *s. m.* } earthen cylinder for storing grain.
kalhōṭi *s. f.* }
kali *s. f.* bud.
kā̃lkaṛ-ichchhi *s. f.* king-crow.
kallam *s. f.* pen.
kallar *s. m* manure; barren ground saturated with salt; earth-salts.
kallar shōr *s. m.* earth impregnated with salts.
kallh *adv.* yesterday.
kalmī *a.* crystallized (salt-petre).
kalwattar *s. m.* saw.
kalwattrī *s. f.* saw.
kamā *v. a.* work, earn, *p. p.* **kamatta.**
kāmb *s. f.* bent stick used as tent-prop.
kamād *s. m.* sugarcane.
kamānhār *s. m.* like a bow, crescent moon.
kamatta *v. tr. p. p.* of **kamā**, earned.
kamlā *a.* foolish, silly.
kāmlā *s. m.* knob on yoke.
kamm *s. m.* work, business.
kammkōs *s. m.* shirker.
kammī *s. m.* labourer, village menial, artisan.

kammiānā	s. m. cess on artisans.	
kaṇ	s. m. outturn (of crops).	
kaṇ	s. f. line of poetry.	
kāṇ	post. p (with de), for, for the sake of.	
kāṇā	a. one-eyed.	
kāṇā	s. m. stalk of sar grass.	
kaṇak	s. f. wheat pl kaṇkā.	
kanāl	s. m. an eighth of an acre.	
kanār	s. m. cold (of quadruped).	
kānch	s. f. tight drawers worn by players in a game.	
kand	s f. back.	
kaṇḍā	s. m. thorn.	
kaṇḍī	s. f. small scales	
kāng	s. f. flood, spate, freshet (pl. kāngā).	
kangar	s. m. a tree—*pistacia integerrima.*	
kanggaṇ	s. m. bracelet; bangle; ring.	
kangrēṛ	s. f. back-bone; sharp ridge.	
kanhīrā S.	s. m. oleander—*nerium odorum.*	
kaṇī	s. f. drop (pl. kaṇīā) rain; slight rain.	
kāṇī	s. f. pen.	
kanj	a. barren.	
kānjan	s. m. beam of Persian wheel.	
kanjjā T.	s. m. butter-milk and water.	
kanjkā	s. m. tassel.	
kanjlī	s. f. partridge.	
kanjul	s. m. partridge.	
kankauwā	s. m. kite.	
kann	s. m. car.	
kannī	s. f. border, margin.	
kanūnī	s. f. the hole of the ear.	
kapāh	s. f. cleaned cotton.	
kapp	v. a. cut, reap.	
kapp	s. m. cut; breach; crossing of a canal.	

kapṛā	s. m cloth.	
kapṛē vaṭṭāē gēē.		clothes were changed—public mark of marriages.
kār	s. f. work, business.	
kar	v. a. do, make p. p. kītā.	
kaṛā	s. m bracelet, bangle.	
karāh	s. m. a shovel drawn by bullocks.	
karāhī	s. f. embanked land.	
kaṛāh	s. m.	a sweetmeat.
kaṛāhī	s. f.	a sweetmeat.
kaṛak	v n. crack as of thunder or a falling tree or a broken vessel; sound.	
kāṛh	v a. heat (milk).	
karhōlā	s. m. high bank.	
karī	s. m. the tree *capparis aphylla.*	
kaṛī	s. f. rafter.	
kaṛī	s. f. ring; anklet.	
karīchaṛiā	s. f. small rings worn by women on the fingers	
karj	s. m. debt.	
karjāī	a. indebted.	
kark	s. f. cluck of hen.	
kaṛkumma	s. m. turtle.	
karla	s. m. small crosspiece of roof.	
kaṛtal	s. m. woven strip of leather.	
kaṛtummā	s. m. a creeping plant with orange like fruit—*citrullus colocynthus.*	
karu	s. m. 66 inches.	
karummal	s. f. fresh shoots of karī.	
karuz	s. m. debt.	
karwānī	s. m morning star.	
kasāī	s. m. cotton-scutcher; butcher f. kasēṇ.	
kasar	s. f. change, flaw, defect, loss, profit, difference, want, deficiency.	

kasêṇ	*s. f.* female of the kasāī caste.	kauḍī	*s. f.* a game played by boys; small shell used as money or as an ornament for animals.
kash	*v. a.* urge on.	kauṛ	*s. f.* anger; a medicine used for horses.
kashk	*s. m.* rope of arch of saddle.	kāvaṛ S. T.	*s. f.* anger.
kasīda	*s. m* song of praise.	kavṛīl S. T.	*a.* angry, passionate, bad-tempered.
kass	*s. f.* loss; fever.	kavvā	*s. m.* wild olive—*olea cuspidata*.
kass S. T.	*s. m.* catch-drain; ravine.	kāzī	*s. m.* a kāzī *f.* kazeāṇī.
kassā	*a.* less, deficient.	ke	*conj* or.
kassā	*s. m.* curds.	kē	*pro.* what?
kassī S. T.	*s. f.* small catch-drain; small ravine.	kẽ	*pron.* oblique of kôṇ who?
kasslā S. T.	*s m.* small catch-drain.	kēhā	*adj. int.* what sort of? *f.* kahī.
kasūr	*s. m.* 13 months' interest charged on twelve-months' debt.	kēhṛā	*adj. int.* which?
kasūtar	*s. m.* quarrel, disagreement.	kēī	*pron pl.* some, any.
kasūtar } kasūtrā }	*a.* out of line, bad, improper.	kẽ kẽ	*s. f.* quack of duck.
kasūtrī	*s. f* quarrel, disagreement.	kêḷā	*a.* pale red (of buffaloes).
katab	*s. m.* arch of saddle.	kēr	*s m.* bank of a pond or tank.
kaṭbaṛṛa	*a.* grey (of a man's beard).	kēsū phull	*s. m* flower of Chhachhra.
katēbā	*s. m.* beam along top of wall.	khā	*v a.* eat *p. p.* khādā.
katlī	*s. f.* boar's tusk.	<u>kh</u>ā	*interj* Sir.
kaṭōrī	*s. f.* small open-mouthed vessel.	khāb	*s. m.* dream.
katt	*v. a.* spin.	khabāṇī	*s. f.* sling.
kaṭṭ	*s. m.* deduction made from loan on giving it.	khabāṛā	*s. m.* fruit of the wild fig-tree.
kaṭṭā	*s m.* (*fem* kaṭṭī) buffalo-calf; large falcon.	khabāṛī	*s. f.* wild fig-tree—*ficus carica*.
kattẽ } kattẽū }	*s. m.* the month October-November.	khabbā	*a.* left (hand).
kāṭṭhī	*s. f.* saddle.	khabbā	*s. m.* stake which forms the fulcrum of an oar.
katūrā	*s m.* puppy (*fem.* katūrī).	khabbal	*s. m.* an excellent grass—*Cynodon dactylon*.
kaṭvī T.	*s. f.* an earthen vessel with wide mouth used for cooking.	khabbh	*s. m.* feather; shoulder-blade.
kau	*s. m.* wild olive—*olea cuspidata*.	khabbhlēṭ	*s. f.* wing.
		khabbuṛ	*s. m.* old shoe.
		khachak	*v. n.* fail, go wrong.

khachh *s. f.* nonsense.
khaḍḍ *s. f.* hole; cavern; pit; gorge.
khādā *v. a. p. p.* of khā, eaten.
khaḍḍar *s. m.* coarse country cloth.
khāḍī *s. f.* chin.
khaḍḍī *s. f.* weaver's shop.
khagg *s. f.* cough.
khagg *v. n.* cough.
khaggal T. *s. m.* the ukāh tree.
khāgiṛ *a. f.* about to stop giving milk (of a cow).
khāī *s. f.* ditch, moat.
k͟hair *s. m.* alms.
k͟hair *a.* well.
k͟hair e *interj.* No.
k͟hair mèhr e *interj.* all right!
khāj *v. n.* be eaten, consumed.
khajūr *s. f.* date palm, date fruit—*phœnix sylvestris.*
khakhāṛī *s. f.* jaw.
khakhṛī *s. f.* melon.
khakkhir *s. f.* bee's or wasp's nest.
khaḷ *s. f.* oil-cake.
khalā *a.* standing.
khalār *v. a.* make to stand.
k͟halkat *s. f.* people.
khall *s. f.* skin, hide (especially of sheep and more especially of goat).
khallā *s. m.* shoe-beating.
khallar *s. m.* leather bag.
khalō *v. n.* stand up *p. p.* khalōtā.
khalōta *p. p.* of khalō, standing.
khalṛī *s. f.* skin, hide (especially of sheep and more especially of goat).
khalwār *s. m.* a measure of weight = four local maunds = eight standard maunds.
khalwāṛā D. *s. m.* stack, heap of grain in straw; S. threshing-floor.
khāmbā *s. m.* useless old male camel after 15 years.
khambūr *s. m.* a large edible fungus.
k͟hamīs *s. m.* Thursday (fifth day)
khaṇ *s. m.* a small lizard supposed to have poison in its claws.
k͟hāna-ba-dōsh. *a.* tent-dweller (house-on-back.)
k͟hāngāh *s. f.* saint's tomb, shrine.
khangar *s. m.* spongy limestone.
khap *v. n.* get angry.
khapā *v. a.* vex, annoy.
khapp *v. n.* be wasted, destroyed, dried up.
khappā *s. m.* hole.
khaprā S. *a.* brackish, bitter; *s. m.* a poisonous snake, *echis carinata.*
khār *s. f.* a plant—*salsola griffithsii*; the alkali made from the plant, *i.e.,* sajji.
khaṛ *v. a.* seize, take away, *p. p.* khaṛeā *p. p.* passive khaṛīgeā, stolen or lost.
khāṛā *s. m.* cattle-track.
khārā *adj.* salt, brackish.
khārā *s. m.* large basket.
kharā *adj.* clear, pure, genuine, true.
khaṛak *s. m.* sound of knocking, creaking, rustling, sound of footsteps; news; care.
khaṛak *v. n.* be panic-struck.
khārī *s. f.* large basket.
khaṛkā *s. m.* beating bushes.

kharkā		v. a. make to rustle; beat (bushes).
kharkā		s. m. (fem. kharki) donkey.
kharmōr	S.	s. f small bustard.
kharôch		s. m. pl. rough ground due to cattle having trodden through mud.
kharōṛā		s. m. cylinder of twigs in kachcha well.
kharpā		s. m. steep stony place.
kharpènch		s. m. quarrel-monger in a village.
khāshā		s. m. fine cotton cloth of foreign make.
khass		v. a. snatch, seize, take by force.
khassī		a. castrated; gelding; barren (of jawār or cane).
khātā		s. f. account in ledger.
khaṭgām		adj. slow-walking (horse).
khaṭṭ		v. a. dig, earn
khaṭṭ		v. n. curdle (of milk).
khaṭṭā		s. m. sour milk, &c., used to curdle fresh milk of camels.
khaṭṭā		a. sour, acid.
khaṭṭar		s. f. a cow that refuses to give milk.
khattri		s. m. Khattri f. khattrāṇī.
khatūmbṛā		s. m. fem. (khatūmbṛī) young donkey.
khāṭwā		s. m. an excavated pond.
khāvī		s. f. a sweet-smelling resinous, red-coloured grass.
khāwā		s. m. salt mine.
khēḍ		s. f. game.
khēḍ		v. n. play a game.
khēh		s. f. dust.
khēl		s. m branch of Pathans.
khēnū		s. m. ball used in hockey.
khēo		v. n. flash.
khêr		s. m. welfare.
khêra		s. m. large duck.
khèrāt		s. f. alms.
khēṛī	S.	s. f. sandal (used in the Salt Range)
khēs		s. m. thick cotton shawl with a coloured border.
khiḍār khiḍeār		s. m. player in a game.
khiḍkāra		s. m. loud laughter (c. w. mār).
khil		v. n. open (of a flower), smile.
khilār		v. a. stretch, spread.
khipp		s. f. a plant common in the Thal—crotolaria burhia.
khīr	T.	s. m. milk.
khiṛ		v. n. open (of a flower), smile.
khīrī		s. f. udder.
khīriṇ		s. f. meal boiled in milk.
khiṛkī		s. f. door made of grass or reeds interwoven.
khiraṭ		s. m. earnest-money, arles paid to tenant or servant on engagement.
khīsā		s. m. pouch.
khiskhās		s. f. poppy-seed.
khittā		s. m. thorny twigs of mallā, after leaves have been threshed off.
khittī		s. f. Pleiades.
khōbā		s. m. quagmire, quicksand.
khōh		v. a. snatch, seize, take by force.
khohāī		a. belonging to a well.
khōji		s. m. tracker.
khōknā		s. m. small churning-stick.
khōl		v. a. open; suck (said of a calf), boil (of water).
khōlā		a. hollow, empty.
khōḷā		s. m house without a roof.

khōṇā s. m. leather blinders put on bullocks' eyes.
khōṭ s. m. alloy, impurity, defect.
khōtā s. m. (fem. khotī) young donkey.
khōṭā a. alloyed, base, false.
khūā s. m. mast.
khūb s. m. strangles.
khubb v. n. stick in mud or sand.
khubbiṇ s. f. quicksand.
khuchchaṛ s. m. hock of quadruped.
khuḍḍ s. f. hole.
khuḍḍā adj. blunt, (buffalo) with horns curling inwards.
khuddhir s. f. } broken raviny
khuddhur s. m. } ground.
khuddhrī s. f. raviny ground.
khuddū s. m. ball, used in hockey.
khūh s. m. well.
khujipaṇ s. m. reward of tracker.
khukkhṛi s. f. pod of cotton or akh.
khul s. f. cloven hoof pl. khulī.
khulāk s. m. or f. calf or cow or buffalo still sucking its mother.
khumbh s. f. mushroom pl. khumbhū̃.
khuṇḍā a. blunt; having one horn down and the other pointing differently (of cattle.)
khundar s. m. deceit.
khūndī s. f. drum-stick.
khundrī adj. deceitful.
khurā s. m. foot track—khurā kaḍḍh v. a. to follow up tracks—khurā lê geā = he followed up tracks, khurā lōk gēā = the track led to the village.
khurchhī s. f. place with many tracks of cattle.
khurī adv. quickly, fast.
khurī s. f. heel.
khurk v. a. scratch.
khurlī s. f. trough, manger.
khursī S. s. f. chair.
khusrā s. m. hermaphrodite; eunuch.
khuss v. n. be seized, snatched.
khussā s. m. leather shoe put on stolen cattle to make tracks indistinct.
khuṭṭ v. n. be finished.
khwār a. injured, ruined.
kiārī s. f. plot, compartment.
kīche impersonal of kar, is to be done.
kiddāī adv. somewhere or other.
kidde adv. whither? some whither.
kiḍḍe T. adv. int. whither?
kijehā adj. int. what sort of?
kikkar s. m. } a tree, *acacia arabica*.
kikkarī s. f. }
kīkuṇ adv. int. how?
kill s. f. a nail.
killā s. m. peg; upright of plough.
killehô S. s. m. dwarf-palm.
killī s. f. a small peg.
killīdhirkhān s. m. hoopoe.
kiliū̃ s. m. dwarf-palm.
kināhā̃ pron. obl. pl. of kōī, some, any.
kīṇḍ s. f. litter.
kiṇḍ s. m. young pig.
kingrā s. m. pillar-like rock.
kinhā̃ pron. obl. pl. of kôṇ who?
kīṛā s. m. insect of any kind, or snake, reptile, snail.
kirāṛ s. m. Hindū shopkeeper f. Kirāṛī.

kiṛī — *s. f.* small black aunt.
kirṛakkā S. — *a.* connected with Hindūs.
kirṛakkī roṭī-wēla — *s. m.* Hindūs' breakfast-time, about 10 A.M.
kirṛikkā D. — *a.* connected with Hindūs.
kis — *pron. obl.* of kē what ?
kitā — *v. a. p. p.* of kar, done.
kitāb — *s. f.* book, land-revenue assessment.
kitṇā — *adj. int.* how much ?
kitrā S. — *adj. int.* how much ?
kitthāī — *adv.* somewhere or other.
kitthe — *adv.* where ? somewhere.
kittī S. — *adj. int.* how much ?
kitwā̃ — *adj. int.* what share ?
kiū̃ — *adj. int.* why ?
kiwē̃ — *adv.* how ?
koā̃h S. — *s. m.* tamarisk tree, *tamarix articulata.*
kōh — *v. a.* kill, butcher, *p. p.* kuṭṭhā.
kōh — *s. m.* a mile and a half.
kohā̃ṇḍ T. — *s. f.* camel's hump
kohārā — *s. m.* box for cash or odds and ends used by blacksmiths, silversmiths and shop-keepers.
kohīṛ — *s. m.* mist, fog, haze.
kohjā — *a.* ugly.
kōī — *pro.* some, any (*pl.* kaī.)
kōilā — *s. f.* charcoal.
kôkan — *s. m.* dried fruit of mallā or vaṇ.
kōklā — *s. m* dainty, delicacy.
kôm — *s. f.* tribe, caste.
kōḷ — *post p.* (with or without *de*) with, in possession of.
kōḷī — *s. f.* chest (of an animal.)
kōḷo, kōḷõ, kōḷū̃ T. — *post. p.* (with or without *de*) from.
kôṇ — *pron.* who ? *obl.* kẽ.
kônk — *s. m.* hill partridge (chakōr) *fem.* kakk.
kōnkirlī — *s. f.* house-lizard.
kōpri — *s. f.* skull, crown of head.
kōr S. — *pron. inter.* who ?
kōrā — *s. m.* hoar, frost.
kôṛā — *a.* bitter, brackish.
kôrā — *a.* chestnut-coloured (of a man's eyes).
kōrā — *a.* fresh, unused (said of an earthen vessel), simple, stupid (of a man).
kôrī — *s. f.* milking vessel
kōṛī — *s. f.* wart on chest of camel.
kōrū — *s. m.* slight covering of good soil over sand.
kôru — *a.* chestnut-eyed.
kōsā S. — *a.* lukewarm.
kōt — *s. m.* main part of shaft of plough.
kōṭ — *s. m.* long-sleeved jacket, fort.
kōṭhā — *s. m.* hut, room, house.
kōṭhī — *s. f.* large house, bungalow; breast, heart (S); side in a game; powder-chamber.
kōṭhṛī — *s. f.* small room leading off another room.
kōṭkirlī S. — *s. f.* house-lizard.
ku — *inseparable prefix meaning* bad, ill.
kuā̃h — *s. m.* a tree, *tamarix articulata.*
kuārā — *s. m.* bachelor.
kuārī — *s. f.* virgin, maiden.
kubhā̃r — *s. m.* (*fem.* kubhārī) potter.
kuchchhīṛ — *a. f.* carrying a child astride the hip.
kuchchiṇ — *s. f.* brush.
kuftā̃ — *s. m.* bed-time, about 9 P. M.

kuhāṛā *s. m.* axe.
kuhāṛī *s. m.* axe.
kuhīṛ *s. f.* forked prop for pulley on well ; mist.
kūhl *s. f.* watercourse.
kujjh *pro.* something, anything.
kūk *v. n.* shriek, complain, cry, howl.
kūk *s. f.* cry ; howl ; shriek ; screech (*c. w.* mār.)
kukkiṛ *s. f.* (*m.* kukkuṛ) hen.
kukkuṛ *s. m.* (*fem* kukkiṛ) cock.
kul *s. m.* reading a portion of the qorān the third day after death.
kulakkhṇā *a.* worthless.
kulall *s. m.* bad conduct.
kulanj *s. f.* colic.
kulāṛ S. *s. m.* a tree—*bauhinia variegata.*
kullā *a.* dun (of horses.)
kumā *v. n.* wither *p. p.* kumāṇa.
kumêt *a.* bay (of horses).
kummā *s. m.* colocynth.
kuṇā *s. m.* lot.
kunāl *s. m.* large earthen vessel.
kunḍā *s. m.* staple ; hook.
kunda *s. m.* stock of gun.
kunḍal *s. m.* rim.
kunḍī *s. f.* chain and hook over staple ; fish-hook ; small hook.
kungar *s. m.* a tribe that make earth-toys.
kungī *s. f.* rust of wheat.
kūnī *s. f.* water bag.
kungrā *s. m.* pup (*fem.* kungrī).
kūnj *s. f.* demoiselle crane (*pl.* kūnjā.)
kunji *s. f.* key ; chain and hook over staple (*c. w.* mār, dē, lā).
kunkēr *s. m.* ripe fruit of mallā.
kunnī *s. f.* an earthen vessel with wide mouth used for cooking and for heating milk.
kupattā *adj.* infamous, not respectable.
kuppā *s. m.* large jar made of camel's hide.
kur *s. m.* plough-share.
kūṛ *s. m.* lie, falsehood.
kuṛā *s. m.* bridegroom.
kūṛā *adj.* false, lying.
kūrā *s. m.* rubbish, sweepings.
kurāg *a. f.* a cow neither yielding milk nor in calf.
kurak *s. m.* dry khavvi grass.
kurāṛā *a.* stiff, hard.
kurēshī *s. m.* a Kurēshī, *f.* Kurēshiṇ.
kuṛh *s. f.* covered cattle-shed.
kuṛī *s. f.* bride, girl.
kuṛkuṛ *s. f.* cluck of hen.
kurmā *v. n.* wither, *p.p.* kurmāṇa.
kuṛmaṇī *s. f.* child's mother-in law.
kuṛtī *s. f.* short-sleeved jacket.
kuṛum *s. m.* child's father-in-law.
kutabālā tārā *s. m.* pole-star.
kūṭī *s. f.* back-piece of saddle.
kutīr *s. f.* a pack of dogs.
kutkutāṛī *s. f.* tickling.
kutrā *s. m.* mash of turnips or straw ; confused talking.
kuṭṭ *v. a.* beat, pound, ram.
kuṭṭ *s. m.* top of drum.
kuttā *s. m.* dog (*fem.* kuttī).
kuṭṭhā *v. a. p.p.* of kōh, killed, butchered.
kuttī *s. f.* bitch ; a hairy caterpillar.
kuttīr *s. f.* pack of dogs.

L.

lā — v. a (tr. of lagg), join; place; apply; add.
lā — post. p. from (c. with ō.).
labh — v. a. p.p. laddhā, be got or obtained; come to hand.
laddhā — v. a. p.p. of labh, got.
lādlā — a. spoilt (child.).
lāg — v. n. be applied, joined.
lāgā — s. m. rubbing of saddle.
lāghā T. — s. m. cultivated plot in the Thal.
laghī — s. f. urine (used by Hindús only).
lagg — v. n. be attached, depend on.
laggar S. — s. f. branch of a tree.
laggh — v. n. pass through or over.
lagghan — s. m. fast.
lāgī — s. f. proposal of betrothal
lāh — i. a. take down; pay off a debt.
lāhgā T. — s. m. patch of hard soil.
lāhṇā — s. m. credit; debt due.
lahū — s. m. blood.
lahūṛa S. — s. m. a tree *tecoma undulata*.
lākhā — a. black (of cattle).
lakk — v. a. lap (as a dog).
lakk — s. m loin; T. strip of hard soil.
lakkar s. m. } wood.
lakrī s. f. } wood.
lakwa — s. f. facial paralysis.
lāl — a. red.
lāl chīra — s. m. red turban.
lāmbā — a. long.
lamḍhīng — s. m. adjutant-bird.
lammā — s. m. south.
lammā — a. long.
lammān — s. f a game like hockey played in the Bār.
lamōchaṛ — adj. southern, belonging to the south.
lānā — s. m. a salsola plant.
lānī — s. f. a salsola plant.
langgar — s. m. place where food is cooked for all-comers.
lapp — s. f. handful.
laṛ — v. n. sting, bite; (usnū laṛeā) it stung him.
lāra — s. m. promise.
laṛak — v. n. hang, depend from.
laṛī — s. f. strand of a cord; plait; thread of a string of beads or pearls, branch of a tree, pole used by boatmen.
lask — s. f. flashing.
lassī — s. f. butter-milk
lasūṛā — s. m. a tree—*cordia myxa*.
lāṭ — s. f. tail; tail of the fat-tailed sheep; flame.
lāṭal — s f. the fat-tailed breed of sheep; comet.
latāndī — s. f. foot of bed.
lāṭī — s. f. stick in nose of camel.
laṭōr — s. m. a long-tailed bird that flits about; a vagabond.
latt — s f. leg.
laṭṭh — s. f. axle (of Persian wheel, spinning-wheel, &c).
latthā — v. n. pp. of lèh descended; set—dēhū latthē at sunset.
laṭṭhā — s m. thickish cotton cloth (of foreign make).
laṭūnī — s f. dim. of lāṭ, tail of a cross between the fat-tailed and the ordinary sheep.

lau	*s. m.* twenty sheaves of grain.
lāwā	*s. m.* snare.
lē	*s. m.* mud-plaster.
lê	*v. a.* take, *pp.* lōā.
lōā	*pp.* of lê, taken.
lêaṇ dēwaṇ	*s. m. pl.* dealings.
lēḍnā	*s. m.* droppings of camels or donkeys.
leh	*s. f.* a thistle-like weed.
lèh	*v. n.* come down, descend, set (of a heavenly body)—be open (of a door), be paid (of a debt), *p.p.* latthā.
lèh	*interj.* expressive of contempt.
lēhā	*s. m.* a thistle-like weed.
lèhndā	*s. m.* setting of the sun, west.
lèhndōchaṛ	*a.* belonging to the west.
lei	*s. f.* a bush—*tamarix dioica.*
lēkhā	*s. m.* account, debit.
lēlā	*s. m.* (*fem.* lēlī) lamb.
lēlā bhāk	*s. m* the distance at which a lamb's bleat can be heard.
lēmbī	*s. m.* plastering with mud.
lēph	*s. m.* quilt.
lēph tulāī	*s. f.* bedding.
lēṭ	*v. n.* lie *p.p.* lēṭeā.
lēṭṭi	*s. f.* thick paste.
lēṭu	*s. m.* recognizer or owner of stolen cattle.
liārī	*s. f.* cow giving milk which has recently calved.
lichchī / lichch gaṛichchī	*s. f.* trick, deceit.
lichhāī	*s. m.* a partner in cultivation with a land-owner.
lidd	*s. f.* horse's dung.
lihāk	*s. m.* male camel from one to four years old.
līk	*s. f.* line; mark; disgrace; crack in soil.
līkā	*s. m.* boundary-line.
likkh	*v. a.* write.
likkhaṇ	*s. f.* pen.
lill	*s f.* (*pl.* lillū̃) unripe fruit of mallā.
limm	*v. a* plaster with mud *pp.* littā.
ling	*s. f.* leg.
līr	*s. f.* stripe.
lissa	*a.* thin, weak.
liṭ	*v. a.* recognise.
litta	*p.p.* of limm, plastered with mud.
littar	*s. m.* old shoe.
lō	*s. f.* hot wind.
lō	*v. a.* knead (flour, clay, &c.).
lòh	imperative of lê, take.
lōhā	*s. m.* iron.
lōhā	*a.* iron-coloured; reddish.
lohār	*s. m.* blacksmith *f.* lohārī
lôhkā	*a.* light.
lôhṛā	*s m.* bridegroom.
lōī	*s. f.* blanket.
lōk	*s. m.* village; people.
lông	*s. f.* clove, nose-ornament.
lōṛh	*v. a.* roll.
lōṭā	*s. m.* earthen pot on Persian wheel (ṭinḍ); milking-pot.
lū̃	*s. f.* hair (of a horse, cow, buffalo or dog) hair on body of man.
lū̃buṛ	*s. m.* fox (*fem.* lū̃bṛī).
lūḍā	*a.* spoilt (child).
luhṛēshī	*s. f.* late afternoon, about 4 P. M.
lugā	*a.* alone, unoccupied.
lugg	*a.* desolate.
lūī	*v. pass.* be kneaded.
luk	*v. a.* hide, be concealed.

lukā		*v. n.* hide, conceal, steal.
luk chhip		*s. m.* hide-and-seek.
lūṇ		*s. m.* salt.
lunḍā		*adj.* tail-less ; of bad character.
lunggī		*s. f.* cloth woven in squares ; check cloth used as turban or waist-cloth.
lūṇī	S.	*s. f.* salt butter.
lunjaṇ		*s. m.* hair of camel's tail.
luṛh		*v. inter.* roll, be swept away by a stream.
luṭṭ		*v. a.* rob, plunder.
luṭṭ		*s. f.* robbery, plunder.
luṭērā		*s. m.* robber.

M.

m		*pronom. affix.* I, me.
mā		*s. f.* mother *ob.* māū *pl.* māwā̃.
machch		*s. m.* bonfire.
machch		*v. a.* burn bright (of fire) ; become hot or excited.
machchhur		*s. m.* mosquito.
machheāṇī		*s. f.* a female māchhī.
māchhī		*s. m.* a tribe, grain-parchers and bakers. *f.* machheāṇī.
madau		*s. m.* withers of horse.
madhāṇī		*s. f.* churning-stick.
madhrā		*adj.* short.
māf		*a.* assigned.
māfī		*s. f.* assignment.
magar		*s. m.* back ; *loc.* magir, behind, after.
maggh		*s. m.* wild goose.
mā̃gghā	S.	*a.* dear.
magghar		*s. m.* the month November-December.
magghī		*s. f.* a narrow-necked vessel.
mā̃h	S.	*pro. dat.* to me.
mā̃h		*s. m.* the month of January-February.
māh		*s. m.* month.
mahall		*s. m.* cylinder of a well.
mahār		*s. f.* long leading-rope of camel.
māhar		*s. f.* dower.
mahēṛū		*s. m.* dregs of ghī.
māhī		*s. m.* dear friend, darling.
mahiṭṭar		*a.* shameless, disobedient.
mā̃hjā		*a.* connected with buffaloes.
mā̃hl		*s. f.* rope passing over Persian wheel on which the pots are fastened ; the thread that drives the spinning wheel.
mā̃hlā		*s. f.* string of beads.
mā̃hlālī		*s. f.* a bird from which Hindūs take omens.
mā̃hõ mā̃hiā̃		*s. f.* the Gemini.
māhr		*s. m.* title of respect used to mallāhs and malyārs.
māhṛī		*s. f.* breech of gun.
mahṛī		*s. f.* small tomb over ashes of a Hindu.
māhsher		*s. m.* a large fish, the mahseer.
maĩ		*pron.* I.
maĩḍā	S.	*poss pro.* my.
maiḍā	T.	*poss. pro.* my.
maiko	S.	*pro. dat.* to me.
mainū̃		*pron. dat.* to me.
mairā		*poss. pro.* my.
mājhā		*a.* belonging to the buffalo.
majhēru		*s. m.* nave of wheel.
majjh		*s. m.* waist.
majjh		*s. f.* buffalo-cow (*pl.* majjhī).
majjhlā		*s. m.* waist-cloth (of man); petticoat (of woman).

mākhi *s. f.* honey.
makkhā contraction for maī ākheā, says J.
makkhī *s. f.* fly : honey-bee ; fore-sight of gun.
makkhuṇ *s. m.* butter.
makkuṛ *s. m.* locust found on akk-plant—*poecilocera picta.*
makōṛā *s. m.* large black ant.
makṛī *s. f.* locust.
maḷ *v. n.* run, escape, get away.
mal *v. a.* stroke, knead.
maḷ *s. f.* silt, clayey silt.
māl *s. m.* cattle of all kinds.
māḷ *s. m.* an old well-known vaṇ tree.
mālab *s. m.* foot-and-mouth disease.
malba *s. m.* village common-fund.
maleār *s. m.* (*fem.* maleārī) name of the gardening caste (arāī.)
maḷī *s. f.* a large fish.
malik *s. m.* chief ; a title of respect *f.* malikāṇī.
malikāṇī *s. f.* wife of a chief.
mallā *s. m.* the thorny shrub *zizyphus nummularia.*
mallā gōsht *s. m.* mutton.
mallāh *s. m.* boatman.
mallā pahārū *s. m.* sheep generally.
maḷnā *s. f.* pestle.
māmā *s. m.* mother's brother.
mamānī *s. m.* mother's brother's wife.
māmlā *s. m.* assessment.
mamōllā *s. m.* wagtail.
maṇ *s. m.* measure of capacity=40 topas. T. sand-hill.
māṇ *s. m.* pride, conceit.
maṇā *s. m.* bank ; direction.
manā *v. a.* get another to take on himself one's obligation.
maṇḍ *postp.* on, after.
maṇḍ *v. a.* cover.
māndā *adj.* ill, bad.
maṇe *postp.* towards.
mangēwa *s. m.* betrothal-ceremony.
mangg *v. a.* ask for, beg ; ask in betrothal.
manggalwār *s. m.* Tuesday.
mangū *s. m.* a herd of buffaloes.
mānji *s. f.* the girl's people at a wedding (used by Hindús).
manjī *s. f.* bed, cot.
maṇkā *s. m.* bead ; washer of leather.
mānkā *a.* having a white line in the eye (of horses or cattle).
mann S. *s. m.* large wide scone.
mann *v. a.* obey, acquiesce, confess, pledge oneself to ; take on oneself another's obligation.
mannā *s. m.* platform erected for watching crops.
mannat *s. m.* vow ; agreement to discharge another's debt.
mannhā *s. m.* platform.
mannhā *s. m.* branch of Bilóches, *pl.* manēhō̃.
mantar *s. m.* charm.
mā peō jāeā *a.* born of the same father and mother.
mar *v. n.* die, *p. p.* mōeā.
mār *v. a.* strike, beat, *p. p.* māreā.
māṛā *adj.* bad, thin, poor.
marad *a.* male ; masculine.
mārā peā *v. past p.* ruined.
marēla *s. m.* robber.
marhāl *s. f.* gum.
marhillā *s. m.* a bird from which Hindús take omens.

māṛī *s. f.* storied house of burnt brick; ancient Buddhist tomb.

mārkā *s. m.* company, group, party, meeting.

markhāī *s. f.* reward given to an informer who gives information about stolen cattle.

markhitt *s. m.* informer.

marla *s. m.* pole (square measure).

marsia *s. m.* dirge, song of grief.

maṛvadhnā *s. m.* pastern-joint.

mās *s. m.* flesh.

masēr, **masēra** *a.* mother's sister's son.

māsī *s. f.* mother's sister.

masīt *s. f.* mosque.

masītaṛ *s. m.* a man not fit to thieve, only fit to stay in the mosque.

mass *s. f.* ink.

massā̃ *adv.* hardly, with difficulty.

māssā *s. m.* a twelfth of a **tōla.**

massē̃ *adv.* hardly, with difficulty.

mast *a.* in rut, excited.

mastlāra *s. m.* a common plant on Sakesar (*scutellaria linealis.*)

masūm *s. m.* infant.

māsuṛ *s. m.* mother's sister's husband.

maswāṇī *s. f.* inkstand.

maṭ *s. m.* large earthenware jar.

mat, **matā̃** *conj.* that not, lest, so that if.

matāb *s. m.* candle.

matāh *s. m.* long-tailed bird.

mātarmā *s. f.* stepmother.

māthēr *s. f.* upper cross-piece of door-frame.

matrēā, **matrēr**, **matrērā** *a.* step-brother *f.*-l.

matt *s. f.* advice.

maṭṭar *s. f.* a troublesome cow, a cow giving little milk.

matthā *s. m* forehead.

maṭṭhā *s. m.* cheapness, glut.

maṭṭhā *a.* slow, lazy, cheap.

mavlēr *a.* mother's brother's son.

mazāī *s. f.* ability, *used as an interjection* never! impossible!

mazāt *s. m.* or *f.* camel up to two years.

mē *v. n.* be contained, find room.

mēch *v. n.* fit, suit.

mēcha *s. m.* fit, measure (of clothes, shoes, &c).

mêgghā *a.* dear.

mēhdī *s. f.* a dye—*lawsonia inermis.*

mêhrā *s. m.* a tribe of fishermen.

mēhla *s. m.* shallow cave where cattle take refuge.

mēhrū *s. m.* buffaloes generally.

meiyat *s. m.* corpse.

mēla *s. m.* meeting, gathering, fair, deputation to persuade a person.

mēlū *s. m.* associate; an invited guest at a wedding, who gives a present.

mēõk *s. f.* mew of cat.

mē̃ne *s. m. pl.* meaning (always used in plural).

mengaṇ S. *s. f.* droppings of sheep, goats, deer or hares.

mêrā D. *s. m.* highlying sandy soil; S level light soil.

mēshā *s. m.* sheep skin.

mēṭ S *s. f.* table.

miā̃ *s. m.* a title of respect generally applied to a holy man *f.* **bīvī.**

miāṇa		*s. m.* a holy man; a mosque attendant.
mīh		*s. m.* rain, heavy rain.
mīhrī		*s. f.* respectable, good-looking woman.
mikk		*v. n.* pair for a game
mil		*v. n.* meet, be obtained, fall in (of a well.)
milass	T.	*s. f.* camel's hair.
miluk		*s. m.* country.
miṇak		*s. f.* gentle bleat of she-goat.
minjar		*s. f.* flower of **jaṇḍ**.
miṇṇ		*v. a.* measure (in a measure of capacity).
minnat		*s. f.* entreaty.
miṇwā̃		*a* by measure (of capacity).
mirāsī		*s. m.* bard; musician. *f.* **mirāsiṇ.**
mirhõ		*s. m.* ravine-deer (a handsome specimen); S. boar.
misrī		*s. f.* sugar.
missam		*v. n.* go out, be extinguished (of fire).
miṭṭhā		*a.* sweet.
miṭṭheāī		*s. f.* sweetmeat.
mittī		*s. f.* date.
mizmān		*s. m.* guest; son-in-law.
mō		*s. f.* ankle-joint.
mōchī		*s. m.* cobbler *fem.* **mucheānī.**
mōeā		*p. p.* of **mar**; dead.
mōh		*v. a.* cheat.
mohaḍḍā		*s. m.* pad.
mohāṇa		*s. m.* boatman.
mohar		*s. f.* gold mohur; seal.
mōhar		*a.* first.
mohāṛ		*s. m.* direction.
mohāṛ		*s. m.* the tract along the foot of the Salt Range.
mohārnī		*s. f.* multiplication-table.
mōhḍā		*s. m.* shoulder.
mōhḍī		*s. f* a second crop of cotton.
mōhṛā		*s. m.* small bundle; things; baggage; small village.
mōhrā̃ / mohrē		*adv.* before, firstly, at first.
mōhrī		*s. f.* bow (of a boat); rising ridge of a hill.
mōklā		*adj.* distant; open; far off.
mōl		*s. f.* price, purchase
mōlēr		*a.* mother's brother's son.
mōlī		*s. f.* coloured thread.
mōn		*s. f.* hind; doe of black-buck.
mōnā		*a.* hornless.
mōr		*s. m.* peacock.
mōṛ		*v. a.* turn.
mōṛ		*s. m.* turn; remission allowed on receipts.
mōrī		*s. f.* hole; perforation; drain; window-opening; muzzle of gun.
mōṭā		*a.* fat.
mōṭh		*s. m.* a pulse.
mōtī		*s. f.* pearl.
muchchh		*s. f.* moustache (*pl.* **muchchhā.**)
mucheāṇī		*s. f.* female of the **mōchī** caste.
mudda		*s. m.* time, period.
muḍḍh		*adv.* and *postp.* (*with* **de**), near, close to.
muḍḍh		*s. m.* root, beginning.
muḍḍhā		*s. m.* reel of spun thread.
muḍḍhī		*s. f.* small root.
muḍḍhlā		*a.* near, close to.
mūdhā		*a.* upside down.
mũh		*s. m.* mouth, face.
muhāṭh		*s. f.* upright of door-frame.
mũhī		*s. f.* branch of family *pl.* **mũhlā̃.**

mũhkhur *s. m.* foot-and-mouth disease.
mūhṛā *s. m.* stool.
mukā *v. a.* bring to an end, finish.
mukālā *s. m.* abuse, disgrace.
mukān *s. m.* condoling.
mukarra *adv.* certainly.
mukk *v. n.* come to an end.
mukkar *v. n.* refuse, deny.
mukkī *s. f.* blow with fist (*c. w.* **mār** and **bhar**.)
muklāwa *s. m.* final bringing home of the bride.
mūḷ *s. m.* root.
mūḷ *adv.* altogether, quite, at all.
mull *s. m.* price.
mullā *s. m.* priest *f.* **bīvī**.
mūlõ *adv.* altogether, quite, at all.
mun *s. m.* end of **kānjan** of Persian wheel.
munārā *s. m.* minaret of mosque.
munḍā *a.* lame.
mundrī *s. f.* ring with stud or stone.
munḍur *s. m.* stump.
munggar *s. m.* flat drinking-vessel of metal.
mungglī *s. f.* Indian club.
munj *s. m.* fibre of *Sar* grass.
munj *v. a.* send *p. p.* **muttā**.
munnā *s. m.* rib (of a boat); leg of stool.
munnā *a.* three-quarters.
munnī *s. f.* upright stone of a grave.
munnīā *s. f.* two bright stars.
munsif *s. m.* sage, poet.
muṛ *v. n.* turn, turn back.
muṛ *adv.* back, again, then.
mūrakh *s. m.* fool.
murda *s. m.* dead body.
murgāī *s. f.* small wild-duck.
murk *s. f.* a quick-growing grass.
musalli *s. m.* (*fem.* **musalliṇ**) a Musalmán sweeper.
mushak *s. m.* smell.
mushkī *a.* black (of horse) *f.* **mushkiṇ**.
mussā *a.* buffalo with horns pointing up and slightly curved at point.
mūtar *v. n.* urinate.
mūtra *s. m.* bog-spavin.
muttā *p. p. of* **munj**, sent.
muṭṭh *s. f.* fist, instalment, a fistful *pl.* **muṭṭhī** (*c. w.* **ghuṭ**).
muṭṭh *v. n.* be cheated *p. p.* **muṭṭhā**.
muṭṭhī *s. f.* handful.
muṭṭhra *s. m.* broad bangle.
muzāwar *s. m.* attendant at saint's tomb.
muzêrā *s. m.* tenant.

N.

nā *adv.* not, no.
nā } S. *post p.* of.
nā }
nā *s. m.* name (*pl. obl.* **nāwā**).
nā *v. n.* bathe, *p.p.* **nātā**.
nachch *v. n.* dance.
naḍḍha T. *adj.* small; young; *s. m.* bridegroom.
naffa *s. m* profit
nagāra *s. m.* large kettle-drum.
nahā *v. n.* bathe *p.p* **nātā**.
nahī *adv.* not, no.
nahrā *a.* having horns pointing upwards.
nāī *s. m.* barber *f.* **neāṇī**.
nakāra *a.* useless, worthless.
nakhēṛ *v. a.* separate; distinguish.

nakhiddh		*a.* worthless.
nakhuṭṭ	D.	*v. n.* be finished, dried up, decreased.
nakhuṭṭ gea		(you are finished), a common form of abuse.
nakk		*s. m.* nose.
nakkā		*s. m.* edge; the bank separating the Bār from the Chenāb river valley.
nakul		*s. f.* mockery.
nāḷ		*post p.* with, along with.
nāl		*s. f.* ravine with steep banks; shuttle tube; barrel of gun *pl.* nālā̃.
nāḷa		*s. m.* canal, branch of river.
naḷa		*s. m.* reed.
nāḷedār		*s. m.* irrigated land.
nalī		*s. f.* long narrow hollow in the Bār.
nālī		*s. f.* drill; cannon-bone of horse.
nallī		*s. f.* reel.
namāz		*s. f.* prayer.
namāzī		*a.* pious.
namdā		*s. m.* felt.
nānā		*s. m.* mother's father *f.* nānī.
nāṇkē		*s. m. pl.* mother's family.
napp		*v. a.* seize, catch.
naṛ		*s. m.* reed.
nār		*s. f.* woman.
nāṛ		*s. m.* straw or stubble of wheat or barley.
naraṛ		*v. a.* tie cattle together.
naṛī		*s. f.* reed.
nāṛī		*s. f.* thong.
naṛinnāhā		*a.* fasting.
naṛinnawe		*num.* ninety-nine.
naṛiṛ		*v. a.* tie one animal to another.
narōā		*a.* healthy.
nāṛukā	D.	*s. m.* stubbly ground.
nārwā		*s. m.* guineaworm.
nās		*s. f.* nostril, *pl.* nāsā̃.
nass		*v. n.* flee *p p.* naṭhā.
naswār		*s. f.* snuff (*c. w.* chhikk.)
nātā		*v. n. p.p.* of nahā, bathed.
nath		*s. m.* nose-ring.
naṭhā		*v. n. p.p.* of nass, fled.
naṭṭ		*s. m.* acrobat *f.* naṭṭnī.
navēklā		*a.* separate; alone; at leisure.
navvē̃ nēsh		*a.* full-grown (after 8 years) (of camel).
nawā̃		*a.* new.
nawwe		*num.* ninety.
nazar		*s. f.* eye-sight; look; offering to a superior.
nē, nē̃	S.	*post. p.* of.
nē		*pronom. aff.* you, they, them.
neā̃	S.	*post p.* of.
neā̃		*s. m.* justice.
neāṇī		*s. f.* woman of the barber caste.
nēhī		*s. f.* frame of churn.
nēhū̃		*s. m.* affection.
neih		*negative verb* he is not.
nēndar		*s. m.* subscription towards a wedding.
nēṛē		*adv.* near.
nētrā		*s. m.* leather thong of churn.
nēū̃		*a.* standing with head bent.
nī		*interj.* O! (used to a woman).
nī, nī̃	S.	*post p.* of.
niā̃	S.	*post p.* of.
niāī		*s. f.* manured land close to village; (in Bār) cultivated hollow in the Bār irrigated by rain-water from surrounding land.
nichchh		*s. f.* sneeze (*c. w.* mār).

niḍḍha T. *a.* small; young; *s. m.* bridegroom.
nidhārī S. *s. f.* a parasitical plant that grows on the **bēr** tree.
nihẽ *pronom. aff.* you.
nīhe *negative verb*, you are not.
nīhũ *negative verb*, thou art not.
nikāh *s. m.* Musalman marriage ceremony.
nikamma *a.* unoccupied; idle; useless; worthless.
nikhtā *v. n. p. p.* of **nikkal**, gone out, issued.
nikkal *v. n.* come out, go out, get out, issue *p. p.* **nikhtā.**
nikkhaṛ *v. n.* be separated.
nikṛa *a.* small, young.
nīlā *s. m.* black buck.
nīlā *a.* blue.
nīlī *s. f.* the river Satluj.
nimāshā̃ *s. m.* evening, about 7 P.M.
nīmhũ *negative verb* I am not.
nimmia *s. m.* embryo.
nimmar *v. n.* subside (as foam or swelling).
ninā̃ṇ *s. f.* brother-in-law's wife.
nindr *s. f.* sleep.
ningur T. *s. m* boy—*f* **ningir.**
ninne } *negative verb* they are not.
ninnhe }
nīr *s. m.* water.
nirā *adv.* only.
niṛinnawe *n. n.* ninety-nine.
nishān *s. m.* flag; pennon; mark.
nisrī T. (corruption of **misrī**) *s. f.* sugar.
nissar *v. n.* to blossom; come into ear (said of crops.)
nisse *negative verb*, we are not.
nissū *negative verb*, he is not.
nissũ *negative verb*, I am not.
nistar *s. f.* lancet.
nitt *adv.* daily.
niwā *v. a.* bend, bow.
nīwā̃ *a.* low.
niwaṛ *a.* standing with hands on knees.
nõ̃ *num.* nine.
nôgaja *s. m.* giant.
nõh *s. m.* nail.
nõ̃h *s. f.* daughter-in-law.
nõ̃hdar *s. f.* claw, talon (of carnivorous animal).
nōkh *s. f.* newly-broken up land.
nũ *post p.* to.
nũh *s. f.* daughter-in-law.
nũh *negative verb* thou art not.
nyāṇ *v. a.* tie calf to cow's leg for milking.

O.

o *pron. sing. and pl.* he, that.
õ *v. n.* you are.
o *interj.* O. (used by a man addressing a woman.)
õ *post p.* from.
ōḍhnā *s. m.* clothing worn round the shoulders.
ōē *interj.* oh.
ōg *s. m.* wedge.
ōhea jeha *a.* the same as that, *f.* **ōhea jahī.**
ôhl *s. m.* manure.
ōhlā *s. m.* shelter.
ōhlū *s. m.* pool in which water first falls from a Persian wheel.
ôhr *s. m.* incitement, encouragement, instructions.
ōhr *s. m.* place where stolen cattle are hidden.

ohra	*a.*	uneven, harsh.
ôjhaṛ	*s. f.*	a wrong way, where there is no road.
ôkh	*s. m.*	difficulty, discomfort.
ôkhā	*a.*	difficult, uncomfortable.
ōkhar	*s. m.*	leavings of cattle's fodder, refuse.
ōprā	*a.*	strange.
ōṛ	*s f.*	furrow.
ôṛa	*s. m*	scare-crow in man's shape.
ōṛukk	*s. m.*	end, *loc.* ōṛikk at last.
ōṛikk	*adv.*	at last.
ōṭ	*s f.*	support, shelter, *pl.* ōṭā.
ôtar ôtrā	*a.*	childless, ôtrā nikhattrā, *a.* without child or land.
ôtaṛ	*s. m.*	disagreement, quarrel.
ôtaṛ	*v. n.*	disagree, quarrel.
ōṭhī	*s. m.*	camel-driver; stupid.

P.

pā	*s. m*	quarter, a fourth of a ser.
pā	*v. a.*	put, set, pour, put on (clothes).
pābā	*a.*	belonging to the hills.
pabb	*s. m.*	ball of foot.
pachchh	*v. a.*	lance.
pachchhā	*adv.*	in the evening.
pachchhaṛ	*s. f.*	a cow neither yielding milk nor in calf.
pachchhī	*s. f.*	a basket, made of munj.
pachhāwā	*s. m.*	shade, shadow.
pachwanja	*num.*	fifty-five.
paddbaherā	*s. m.*	toadstool (not edible).
paddh D.	*s. m.*	distance (used of long distances).
paddhī	*s. f.*	brae, steep slope.
pagg	*s f.*	turban; manorial due; headman's position or right, *pl.* paggā.
paghārā	*s. m.*	sweat.
pagṛī	*s. f.*	small turban.
paghūṛa	*s. m.*	cradle.
pāh	*s. f.*	cow-dung, path for cattle between two hedges.
pāhā	*s. m.*	path between fields.
pahār	*s. f.*	internal wound.
pahāṛ	*s. m.*	hill, mountain.
pāhar	*s m.*	watch, three hours.
pahāṛə	*s. m. pl.*	multiplication-table.
pahārū	*s. m.*	sheep or goats generally.
pāhṛā	*s. m.*	hog-deer (*fem.* pāhṛī).
pāī	*s. f.*	measure of capacity = four ṭōpās; twelfth of an anna.
pail	*s. f.*	dancing like a peacock, vanity.
paisā	*s m.*	quarter-anna.
paisē ālā	*a.*	moneyed.
pāk	*s f.*	matter from a sore.
pakā	*v. a.*	cook, ripen, make complete.
pākhar	*s. m.*	saddle-gear.
pakhērū	*s. m.*	bird.
pākhṛā	*s. m*	saddle for two men.
pakhṛī	*s. m.*	a resident of Pakkhur.
pakk	*v. n.*	be ripe, mature, cooked, complete.
pakk	*s. m.*	certainty.
pakkā	*s. m.*	one rupee for one month.
pakkā	*a.*	cooked; ripe; genuine; complete; sure.

pakkar *v. n.* prove good.
pakkhā̃ *s. m.* honey-comb.
pakkhī *s. m.* bird.
pakkhī vās *a.* tent-dwelling.
pakkhū *s. m.* bird.
pakkhuṛ *s. m.* the plateau from Sakesar to Tallagang.
paksā *s. m.* built of mud.
pal *s. f.* snow.
pāl *s. m.* embanked land.
pāḷ *v. a.* nourish.
pālā *s. m.* cold.
palaggh *s. m.* a large beadstead with coloured legs.
palaggh pīhṛā̃ *s. m.* the constellation of the Plough.
palāṇ *s. m.* pack-saddle.
palāṇa *s. m.* pack-saddle.
palang *s. m.* painted bed.
palatthī *s. f.* sitting cross-legged (the usual sitting position).
palēṭhā *a.* first-born.
palūtā *s. m.* curse.
palwā̃h *s. m.* a grass—*andropogum annulatum.*
pān *s. f.* paste.
paṇā̃ S. *s. m.* earth, soil.
pā̃nd *s. m.* top-part of the sugar-cane.
panḍ *s. f.* bundle.
pandrā̃ *num.* fifteen.
panḍrī *s. f.* bundle.
panīrī *s. f.* seedling.
panj *num.* five.
panja *s. m.* paw or foot of a bird.
pānja *s. m.* a five.
panjā̃h *num.* fifty.
panjālī *s. f.* ox-yoke.
panjāsī *num.* eighty-five.
panjhattar *num.* seventy-five.
panjiā *s. m.* a third of an anna
panj kalā̃n *a.* having all four feet and forehead white (of buffalo or horse).
panjūṇē *a.* fivefold.
panjvīh *num.* twenty-five.
panjwā̃ *a.* fifth.
pankhī *s. m.* bird.
panna *s. m.* page.
panni *s. f.* a grass—*andropogon muricatum.*
papaṛ *s. m.* the box plant—*buxus semper-virens.*
pāpṛī *s. f.* thin cake of silt.
par *s. m.* wart on horse's leg.
paṛ *s. m.* flat stone of a grave.
par *adv.* last year.
par *conj.* but.
pāṛ *s. m.* hole in hedge made for purposes of theft (*c. w.* **kar.**)
pāṛ *v. a.* tear, split, burst, wound.
pār *adv.* on the further side.
parā *adv.* further off, beyond.
parā̃hnā D. *s. m.* guest.
parāeā *a.* belonging to another; alien; strange.
parakh *v. a.* test, try.
parālī *s. f.* straw of rice. **chīnā, sawā̃nk kangnī, samukha,** &c., S. land prepared for sowing.
paramba *s. m.* prop of door-frame.
parā̃r *adv.* the year before last.
parā̃t *s. f.* large open brass vessel in which flour is kneaded.
parbat *s. m.* hill; north.
parchūn *s. f.* small transactions; petty sales.
paṛdādā *s. m.* father's father's father *f.* I.
paṛdīng *s. m.* crupper.

parēhā̃ *s. f.* meeting, panchāit.

pare *adv. and post. p.* far; far off, beyond.

parēre *adv. comp.* further off.

paṛh *v. a.* read, repeat, learn.

parhā̃ *adv.* far, far off, beyond.

paṛi S. *s. f.* rock D. flat clod, made by cracking of a deposit of silt.

paṛkaṭṭ *s. m.* or *f.* stepson or step-daughter (of a man).

parnā *v. a.* give in marriage.

parnā̃la *s. m.* water-conduit on roof.

paṛnānā *s. m.* mother's father's father *f.* paṛnānī.

parnēwā̃ *s. m* wedding.

parnī *v. pass.* be given in marriage.

parōkā *a.* last year's.

paṛōpī *s. f.* a measure of capacity, one fourth of a ṭōpa; T. equal to the ṭopa of the Doāb.

paṛōtrā *s. m.* son's son's son *f.* paṛōtrī.

parrā *s. m.* line of beaters.

parṛā *s. m.* leopard (*fem.* parṛī).

paṛsāng *s. m* ladder.

parsē *s. m.* sweat.

parsō̃, parsū̃ *adv.* the day before yesterday, or the day after to morrow.

part *v. n.* return.

partā *v. a.* return.

pārū̃ *post. p.* through, by means of.

parūn *s. m.* iron sieve.

pasēl *s. f.* side-beam of roof *pl.* pasēlā̃.

pāskū *s. m.* weight put in light end of scales to make them even.

paslī *s. f.* rib.

passā S. *s. m* stack; heap of grain in straw.

pāssā *s. m.* side.

pāssē *post. p.* towards.

pat *s. f.* honour; good name; credit.

pāṭ *v. n.* be torn, split, burst, be wounded.

patā *s. m.* trace; address; sign.

paṭhōrā *s. m.* (*fem.* paṭhōrī) kid.

paṭkā *s. m.* small turban.

patlā *a.* thin; few; rare; weak; hard-up.

pātr *s. m* leaf.

patṛī *s. f.* a flat-fish.

paṭṛī *s f.* a narrow strip of hard level soil between two sand-hills; bank of a canal; edge of a road; strip.

paṭṭ *v. a.* dig up; root up; bite.

paṭṭ *s. f.* beam (of a roof) *pl.* paṭṭī.

paṭṭ *s. m.* thigh; silk.

paṭṭā *s. m* lease.

pattan *s. m* crossing, ferry.

paṭṭēdār *s. m.* lease-holder.

paṭṭh *s f.* female kid.

paṭṭhā *s. m.* fodder; young donkey; dwarf-palm *chamaerops.*

patthalli *s f.* sitting cross-legged.

paṭṭī T. *s. f.* a narrow strip of hard level soil.

pattī *s. f.* sub-division of an estate.

paṭṭpurṛī *s. f.* temple (of head).

pattr *s. m.* leaf.

pattrā *s m.* dry leaves of mallā.

pauṇe *a.* a quarter less than.

pāwa *s. m.* leg of bed.

pawā *v. a.* cause to put.

pāvāh	*s. m.* path of cattle between two hedges; land near village.
pāvalī	*s. m.* weaver *fem.* pavleāṇī.
pavleāṇī	*s. f.* woman of the weaver caste.
pawāhā	*s. m.* land close to a village.
pawe	*a.* *Aorist* of pê—may lie.
pê	*v. n.* fall: befal: lie *p.p.* pēā *present participle* pônda. *Aor.* pawe.
pēā	*v. n. p.p.* of pê. fallen *f.* pel-ī *n. pl* pēē.
pēch	*v. a.* twist.
pēchhā	*s. m.* state of account; balance.
pehāwaṇī	*s. f.* grinding, wages for grinding.
pèhlā	*a.* first.
pèhliṇ	*s. f.* after its first calf (of cows).
pèhlõ	*adv.* at first, firstly.
pêhrea	*s. m.* call for help.
pêkā	*a.* on foot.
peilā	*s. m.* further, beyond.
pêṇda	*s. m.* distance.
pēkē	*s. m* father's family or home (of a wife).
pēlū	*s. m.* an uninvited guest at a wedding, who does not give a present.
peõ	*s. m.* father *obl.* piū *ob pl.* pewã.
pēpṇī	*s. f.* long coat.
pêr	*s. m.* foot.
pêṛā	*s. m.* rope for tying the feet of cattle, track.
pērā	*s. m.* foundation.
pĕrun	*s. m.* a tribe that dance *f.* pērnī.
pēshī	*s. f.* mid-afternoon, about 3 P.M.
pẽsī	*s. f.* thick, good country cloth.
pēṭā	*s. m* warp.
pēṭē	*p. p.* in charge of, under responsibility of *c. w.* de.
pẽth	*num* sixty-five.
pẽtrī	*num.* thirty-five.
pēvā	*s. m.* cotton-seed.
phad	*v. a.* seize, catch hold of.
phaggaṇ	*s. m.* the month February-March.
phāh	*s. m.* snaring, hanging.
phāh	*v. n.* entangle, ensnare.
phāhā	*s m.* snaring, hanging.
phāhī	*s. f.* noose; snare, eye of button.
phakka	*s. m* small handful, contained in the fingers, the amount thrown into the mouth at once.
phakkī	*s. f.* powder; powder dropped on snake's teeth to remove poison.
phal	*s. m.* fruit.
phālā	*s. m.* coulter.
phallī	*s. f.* pod.
phanḍar	*s. f.* cow past bearing.
phaniar	*s. m.* cobra.
phapphiṛ	*v. n.* sprout, shoot (especially of withered crops).
phaṛ	*v. a.* seize, catch.
pharaṛ / pharaṛī	*a.* barren.
phari	*s. f.* shoulder of cattle.
pharikkī	*s. f.* anthrax in sheep.
pharūī	*s. f.* pimple.
phās / phass	*v. n.* be entangled, snared.
phāṭ	*s. f.* branch of river.
phāṭ	*v. a.* beat soundly.
phaṭṭ	*s. m.* wound.

phavvī *s. f.* jackal in heat.
phē *v. a.* squeeze.
phēkṛī *s. f.* unripe fruit of van.
phēṇ *s. f.* a game like hockey played in Bār.
phēr *v. a.* return; dishonour (a bill).
phēr, phēra } phērī } *s. m.* } *s. f.* } time, turn.
phēriā̃ *s. f. pl.* Hindu marriage ceremony.
phēsak lāṇī a kind of lāṇā from which sajjī is made.
phipphur *s. m.* lungs.
phiṛtāna *s. m.* compensation for dishonouring a bill.
phiss *v. n.* be squeezed (as a melon).
phissī *s. m.* a poisonous snake, *echis carinata.*
phiṭṭ *v. n.* be lost, injured or destroyed; go bad; deteriorate.
phiṭṭ *interj.* cursed be, a curse on!
phiṭṭak *s. f.* curse.
phiṭṭ sēṇ *s. m.* sēṇ gone to wood.
phōg *s. m.* a plant found in the Thal—*calligonum polygonoides.*
phôhār *s. m.* waterfall.
phôsī *s. m.* fresh dung of cattle or buffaloes.
phūhṛ *s. m.* matting.
phūhṛī *s. f.* mat (generally used for sitting or kneeling on).
phulāh *s. m.* a tree—*acacia modesta.*
phulāhī *s. f.* a tree—*acacia modesta.*
phulkārī *s. f.* flowered wrap of woman.
phull *v. n.* bloom, come into flower.
phull *s. m.* flower; ornament.
phumṇī *s. f.* blossom or ear of grass; tassel of silk.
phupphēr *a.* father's sister's son.
phupphī *s. f.* father's sister.
phupphuṛ *s. m.* father's sister's husband.
phuṛ *s. m.* snort (of a horse, &c.)
phuṭṭ *v. n.* sprout, shoot (of plants).
phuṭṭī *s. f.* uncleaned cotton.
pī *v. n.* drink, *p.p.* pītā.
piālā *s. m.* drinking-vessel; powder-pan of gun.
pīch *v. n.* be irrigated, moistened (of land).
pichchhe *postp.* behind.
pichhā̃ } pichhāhā̃ } *adv.* behind, at the back.
pichhēā̃ *a.* late.
pichhēre *adv.* farther behind.
pichhlagg *s. m.* or *f.* step-son or step-daughter (of a man).
pichhūra *s. m.* track leading backwards.
piddī *s. f.* a small dark grey bird shaped like a robin.
pīgh *s. f.* swing; rain-bow.
pīgha *s. m.* swinging cradle.
pigghlāṛ D. *s. m.* wolf
pīghūṛā *s. m.* swinging cradle.
pīh *v. a.* grind *p.p.* pīṭhā.
pīhṛā *s. m.* stool.
pīhṛī *s. f.* stool; generation.
pīhū̃ *s. m.* flea.
pīlā *a.* yellow.
pilchī *s. f.* a plant—*tamarix gallica.*
pīlh *s. f.* ripe fruit of van (*pl.* pīlhū̃).
pīnak *s. f.* drowsiness.
pinak *v. a.* milk with difficulty.

pind *s. m.* deserted site.
pinj *v. a.* scutch cotton.
pinjaṇ *s. m.* scutching-tools.
pinjar *s. m.* skeleton of an animal.
pinjrā *s. m.* cage.
pīṇkhī *s. f.* red-striped wrap of woman.
pinn *v. n.* beg ; ask alms.
pinnā *s. m.* lump, bundle.
pinnī *s. f.* calf of leg.
pīpī *s. f.* reed of pipe.
pipp *s. f.* an edible parasite from the roots of the *kāri* bush.
pippal *s. m.* a tree—*ficus religiosa.*
pipplī *s. f. pl.* eye-lashes.
piṛ *s. m.* threshing-floor ; halo round the sun or moon ; plain.
pīṛ *s. f.* pain ; cattle-disease ; rinderpest.
pīr *s. m.* a holy man (generally applied to kurēshīs) *f.* pīrnī.
pirāhṇa D. *s. m.* guest.
pīṛhā *s. m.* stool.
pirhāī *s. m.* drummer caste, *f.* pirhêṇ.
pīṛhī *s. f.* stool, generation.
piṛiā T. *s. f. pl.* small-pox.
piṛkauḍī *s. f.* a game much played in Shahpur.
pirmī *a.* hereditary.
pirò̱hṇā D. *s. m.* guest.
pirt *s. f.* custom *pl.* pirtā.
pīs *v. n.* be ground.
pista *s. m.* lap-dog.
pītā *v. a. p. p.* of pī drunk.
pīṭhā *v. a. p. p.* of pīh, ground.
pitrēr } pitrēra } *a.* father's brother's son.
piṭṭ *v. n.* beat the breast ; mourn.
pittā T. *s. m.* water-melon.
pīvī T. *s. f.* charge on drawing water.
piwā *v. a.* give to drink, make to drink.
pò *imperative of* pê fall.
pōch *s. m.* generation.
pôchā *s. m.* paw of dog, cat, talons of kite, &c.
pônd *adv.* at first.
pōh *s. m.* the month December-January.
pôhur *s. m.* watch ; three hours. *obl.* pāhar.
pôh phuṭṭī *s. f.* dawn.
pôhṛī *s. f.* step of ladder ; ladder ; epic.
pōkhaṛ *v. n.* stumble.
pōlā *a.* hollow ; porous ; loose (of soil).
pôndā *pres. p.* of pê falling.
pôṇā *s. m.* straining cloth.
pôṇē *num.* a quarter less than.
pôṛ *s. m.* foot of wooden leg.
pōsat *s. m.* poppy, poppy-head.
pōstī *s. m.* opium-drinker.
pôṛī *s. f.* step of a stair.
pōt *s. f.* width of cloth *pl.* pōtā.
pōtar T. *s. m.* (*n. pl.* puttar) son, bridegroom (at a wedding).
pōthī *s. f.* fleece.
pōṭhwār *s. f.* the country west of Jehlam and north of Chakwál about Gujar Khán.
pōtra *s. m.* son's son, *f.* pōtrī.
pūchhal *s. m.* tail.
pugg *v. n.* attain completion or maturity ; win (a game) ; be drawn in a game.

puggā dandī *a.* having all eight teeth, 5½ or 6 years old (of cattle).

pūjh *v. a.* wipe.

pujj *v. n.* arrive, *p. p* **punnā**.

pūn *s. f.* matter from a sore.

puṇ *v. a.* strain.

pūng *s. m.* unfledged young of locust; or of fish; crowd of young locusts crawling.

pūṇī *s. f.* ball of cleaned cotton.

punna *v. n. p. p.* of **pujj**, arrived.

puṛ *s. m.* mill-stone.

pūr *v. a.* bury.

purā *s. m.* east wind.

pūrā *a.* whole, complete.

purāṇ *s. f.* old branch of river.

purāph *s. f.* female camel from one to four years old.

puṛdhēn *s. f.* a cow in calf again soon after calving.

putrēte *s. m.* the boy's people at a wedding.

puṭṭh *s. f.* back; solution.

puṭṭh bharāvī *s. f.* commission for endorsement.

puṭṭhā *s. m.* hind-quarter of an animal.

puttur *s. m.* (*n. pl.* puttar) son, bridegroom (at a wedding).

pwra pwra *interj.* call to camels to drink.

R.

rabānā *s. m.* tambourine.

rabb *s. m.* God.

rach *v. n.* fail, become bankrupt.

rachchh *s. m.* tools, implements.

rachchhānī *s. f.* barber's bag of implements.

rag *s. m.* sloping bank.

rāg *s. m.* tune.

rāgnī *s. f.* tune.

rāh *s. m.* road, path.

rahā *v. a.* (*Causal of* **reh**) cause to remain, stop.

rāhk *s. m.* agricultural servant.

rahu *s. m.* a large fish going up to 16 lbs.

rahūṛa S. *s. m.* a tree—*tecoma undulata.*

rajj *v. n.* be satisfied, prosperous.

rakh *s. f.* block of State land; reserve.

rakh *v. a.* place.

rakkaṛ S. *s. m.* poor soil.

raḷ *v. n.* be joined, mixed.

raḷā *v. a.* mix, join.

rambā *s. m.* spud.

raṇ *s. m.* field of battle.

raṇḍā *s. m* a widower.

raṇḍī, raṇḍiṇ *s. f.* widow.

raṇḍuṇ *s. m.* widower.

rang *s. m.* colour, dye; bark of kikkar tree.

rāngguṛ *a.* poor, bad (of crops).

rānīwāh *s. m.* a well-defined old channel of the Jehlam.

rann *s. f.* woman, wife.

rappaṛ *s. m.* hard barren clay soil; thin layer of alluvial soil.

raṛ *v. n.* groan of camel.

raṛh *s. f.* crop *pl.* **raṛhī**.

raṛī *s. f.* bare ground, hard soil (cracks after rain).

raṛīdār *a.* irrigated by drainage from **raṛī**.

rās *a.* right, useful.

rashīd *s. f.* draft payable on demand.

rāshkī *s. f.* large tooth of male camel.

rasōī s. f. food, kitchen (of Hindús).
rassā s. m. rope, chain of accomplices.
rasseōṛ s. m. accomplice in handing on stolen cattle.
rassmiss a. reconciled.
rāt s. f. night loc. rātī at night.
ratāhnā s. m. night-blindness.
rāṭh s. m. a generous fellow, gentleman.
rātī adv. in the night-time.
ratt s. f. blood.
rattā a. red.
rattak s. f. (pl. rattakā̃) red velvet beetle
rattṛiā̃ s. f. pl. raviny ground among red rocks.
rattī s. f. one-eighth of a māssa.
ratūlā a. bloody.
rāvī s. f. the river Rāvi.
razāī s. f. thick cotton quilt.
rāzī a. pleased; contented; well.
rēgmāhī s. f. skink, fish-lizard.
rèh v. n. stay pp. rēhā.
rēh s. f. spot pl. rēhā̃.
rēhḍ s. f. feud.
rēhṛ v. a. roll, revolve.
rēhṛā s. m. hand-cart; low-cart; beetle; roller; clod-crusher.
rêṇā s. m. tongue or clapper of bell.
rēt s. f. sand
rētṛī s. f.
rētuṛ s. m. } sandy soil.
rihṛ v. n. roll, revolve.
ṛik s. m. pair.
riṇ s. f. a deserted channel of the River Jehlam.
ring v. n. cry of she-camel.
rinj s. m. anger, grudge, spite
rinjak s. f. small powder-horn.
riṇṇ s. m. debt.
riṇṇāī a. indebted.
riṛk v. a. churn.
rīs s. f. rivalry, emulation.
riṭī s. f. cheating.
rizāī s. f. quilt for bedding of English cotton.
rō v. n. cry, weep p.p runnā.
rōḍā a. hornless; with head entirely shaved; beardless (of wheat).
rōh S. s. m. anger; T. hill.
rōh s. f. nīlgāe.
rōhī s. f. low-lying loam.
rōk s. m. cash
rōkiṛ s. f. cash-book.
rôlā s. m. noise, disturbance.
rôṇā s. m. tongue or clapper of bell.
rōṛ T. s. m. water-melon.
rōṛā s. m. clod; lump; pebble; kankar; kernel; drought.
rōṛh v. a. sweep away.
rōṛī s. f. pebble; kernel.
rōṭī s. f. scone, bread, food.
rōṭī vēlā s. m. breakfast-time, about 9 A. M.
rôzā s. m. tomb of saint.
rōzī s. f. livelihood, food.
rū̃ s. f. scutched cotton.
rukkh s. m. tree.
rukkhā a. dry; plain (bread without condiments); indifferent apathetic.
ruḷ v. n. be lost, ruined.
runnā past p of rō, cried, wept.
rupeiā s. m. rupee.
ruṛh v. n. be swept away by a stream.
rusā v. a. make angry, vex, irritate.
russ v. n. get angry, be vexed.
rutt s. f. season.

S.

s		*pronom aff.* he, she, him, her, it.
sabāhla		*s. m.* best-man at a wedding.
sabhā		*a.* all *pl. m.* and *f.* sabhe *obl.* sabhnā.
sabūṇ		*s. m.* soap.
sachch		*s. f.* truth.
sachchā		*a.* true.
sadā		*adv.* always.
sadd		*v. a.* call, shout.
sadd		*s. m.* call, shout.
saḍḍar		*s. m.* chameleon.
saḍḍh		*a. fem.* (*pl.* saḍḍhī) barren.
saḍḍhā		*s. m.* male buffalo.
saḍḍhōrā		*s. m.* small male buffalo.
sāḍhaṛ		*s. m.* coarse country cloth.
sadkē		*interj.* bravo.
sadwāh		*s. m.* distance a man's voice can carry.
sāfa		*s. m.* large turban.
sāg		*s. m.* greens, especially turnip leaves.
sagg		*v. n.* be able.
sagghnā		*a.* thick, close.
sagwā		*a.* identical.
sāh		*s. m.* breath, sigh (*c. w.* kaḍḍh).
sāhā	S.	*s. m* hare.
sahāra		*s. m.* patience, endurance.
sāhḍu		*s. m.* sister-in-law's husband.
sahēlī		*s. f.* girl-friend; companion.
sāhī		*s. f.* vest.
sāhmnē		*adv.* in front.
sāhn		*s. m.* bull; stallion; entire animal.
sāhna		*s. m.* edible earth-lizard.
sāhṇak		*s. f.* large open earthen-vessel in which flour is kneaded.
sāh sāh		*interj.* call to bullock to sit down.
sahūr		*s. m.* before dawn.
sāhware		*s. m. pl.* father-in-law's house or family.
sāī		*s. m.* master, owner, sir; *f.* sēṇ.
sāī		*interj.* sir.
sāī		*s. f.* earnest-money.
sajjā		*a.* fresh; right (hand).
sajjaṇ		*s. m.* friend.
sajjī		*s. f.* the salsola plant; the alkali made from it.
sajjī sūī		*a.* recently calved.
sāk		*s. m.* relationship, connection by marriage, betrothal.
sakār		*s. f.* quadrangular mud-built grain receptacle.
sākdār		*s. m.* kinsman.
sakkā		*s. m.* kinsman; relation by marriage; son's or daughter's father-in-law.
sakkā		*a.* born of the same parents.
sāḷā		*s. m.* brother of wife or husband *f.* sāḷī.
salāī		*s. f.* pin of yarn.
salārā		*s. m.* cotton cloth with stripes.
sallā		*s. m.* armadillo.
salūṇā		*a.* salt.
sam	T.	*v. n.* sleep *p.p.* suttā.
samā		*s. m.* season; good season; prosperity.
samand		*a.* light dun (of a horse).
sambāh		*s. m.* fixing date of marriage.
sammāchār		*s. m.* advice of draft.
sāmī		*s. f.* niche in a grave in which corpse lies.

sammī — *s. f.* circular dance of women.
sāmne — *adv.* in front.
samundar — *s. m.* the Uchhali lake.
sanattha — *s. m.* a shrub, common in the Salt Range (*dodonaea viscosa*).
sāndal bār — *s. f.* the upland tract between the Chenāb and Rávi rivers.
sāṇḍhu — *s. m.* sister-in-law's husband.
sane — *post p.* along with.
sangar — *s. m.* ripe fruit of jand.
sangchūṛ S. — *s. m.* a kind of poisonous snake—*bungarus caeruleus*—the krait.
sāng — *s. f.* spear *pl.* sāngā̃.
sangghṇā — *a.* thick, close.
sanggī — *s. m.* companion.
sanglī — *s. f.* flock of bustard.
sangrī — *s. f.* unripe fruit of jand.
sanj — *s. m. pl.* harness, saddle-gear (of a horse).
sānjhā — *a.* held in partnership, joint property.
sanna — *s. m.* end of shaft of plough.
sannh — *s. f.* (mār) hole in wall for burglary.
santhā — *s. m.* a shrub, common in the Salt Range (*dodonaea viscosa*).
sapāhdā — *s. m.* snake-charmer.
sapēlā — *s. m.* snake-charmer.
sapp — *s. m.* snake.
sapp dī nānī — *s. f.* a large beetle.
sar — *s. m.* a grass, *saccharum munja.*
saṛ — *v. n.* be burned; be out (in a game).
sār — *s. f.* news, information.
sāṛ — *v. a.* burn.
sārā — *a.* all, every, the whole.
saṛak — *s. f.* main road; highway.
sarangī — *s. f.* lute.
sarghī — *s. f.* early morning, about 3 A. M.
sarhõ — *s. f.* an oil-seed; turnip-seed.
sar mahār — *s. f.* string in nose of camel.
sāṛnā S. — *s. m.* cooked flesh.
sarnāī — *s. f.* inflated skin.
sarpar S. — *adv.* certainly, in any case.
sarūṛ — *s. m.* stack of dried cakes of cow-dung.
sarwār — *s. f.* encomium.
sass — *s. f.* mother-in-law.
sā̃sī — *s. m.* a gipsy tribe *f.* sā̃siṇ.
sāṭa — *s. m.* stolen animal.
sataiṭh — *num.* sixty-seven.
satālī — *num.* forty-seven.
satārā̃ — *num.* seventeen.
satattrī — *num.* thirty-seven.
satāvī — *num.* twenty seven.
sāthī — *s. m.* partner, match, opponent.
saṭhiāra — *s. m.* a sixty.
satt — *num.* seven.
saṭṭ — *v. a.* throw; pull (an oar)
saṭṭ — *s. f.* blow, stroke, wound.
satth — *s. f.* stance for cattle.
saṭṭh — *num.* sixty.
satthar — *s. m.* grass strewn on a floor.
satwanja — *num.* fifty-seven.
sauṇ — *s. m.* the month July-August.
sawā — *a.* a quarter more than
sā̃wā — *a.* grey (applied to an animal); green, (applied to vegetation).
sawād — *s. m.* taste.
sawāk — *s. m.* a grass—*panicum colonum.*

sawāl		*s. m.* petition ; objection ; representation ; request.
sāwaṇ		*s. m* the month July-August.
sāwaṇi		*s. f.* the autumn crop.
sawāṇī		*s. f.* woman ; wife.
sawēlē		*adv.* early.
sē		*pronom. aff.* we, us.
sē		*v. a.* moisten.
sē̃		*v. n.* sleep, *p.p.* sutta, *pres. p.* sônda.
seāṇ		*v. a.* recognise, *p.p.* seātā.
seātā		*p.p.* of seāṇ, recognised.
sēh		*s. f.* porcupine (*pl.* sēhā̃ or sēhi).
sē̃hgā		*s. m.* smeller, sniffer, a man who smells out old wells.
sēhlī		*s. f.* rope for tying calf to cow when milking.
seiyuṛ	T.	*s. m.* hare (*fem.* seiiṛi).
seiyad		*s. m.* a seiyad, *f.* seiyad-zādī.
sē̃kṛa		*s. m.* a hundred ; per cent.
sēm		*s. f.* oozing.
sêṇ		*s. f.* mistress, *f.* of sāī.
sen		*s. m.* a good grass from the roots of which weaver's brushes (kuchchan) are made.
sêpṛā		*s. m.* the past generation.
sēr		*s. m.* a standard sēr.
sērū		*s. m.* cross-piece of bed at top and bottom.
sē̃sār		*s. m.* crocodile.
sēu		*s. m.* land flooded by river.
shāh		*s. m.* high class shopkeeper ; a title of respect applied to Seiyids.
shāhparī		*a.* a famous breed of mares (Queen of the Fairies).
shahūkār		*s. m.* bill-broker.
shakkī		*a.* suspicious, doubtful.
shāl		*s. m.* silk wrap.
shāmat		*s. f.* curse.
shanār		*s. f.* ankle-joint.
shara		*s. m.* dower ; Muhammadan law.
sharīk		*s. m.* enemy.
sharna		*s. m.* pipe.
shê		*s. f.* thing.
shih makkhī		*s. f.* an insect that kills flies.
shikāru		*s. m.* hunter.
shirīh		*s. m.* a tree—albizzia lebbek.
shist		*s. f.* back-sight of gun ; sight.
shitābī		*adv.* quickly, fast.
shôhur		*s. m.* village, *obl.* shā-har.
shôhdā		*a.* poor ; wretched ; humble ; weak.
shôhpar		*s. m.* large moustaches.
shôhtīr		*s. m.* squared roof-beam.
shōkhī		*s. f.* anger.
shônk		*s. m.* desire ; hobby.
shōr		*s. m.* salt efflorescence.
shōrā		*s. m.* saltpetre.
shōr kallar		*s. m.* salt efflorescence.
shuā		*s. m.* light of dawn.
shufêda		*s. m.* poplar—populus alba.
shukr		*interj.* thanks be to God.
shutri		*s. m.* large kettle-drum.
sī		*v. a* sew, *p. p.* sītā.
sī		*s. m.* cold.
sī		*s. f.* boundary ; ploughing ; first ploughing ; *pl.* sīvā̃.
siālā		*s. m.* cold season—from Assê to Phaggaṇ.
siāṇā		*a.* sensible, discreet, of mature age.
siddha		*a.* straight ; upright.
sīhṛ		*s. f.* seam.
sīhṛ		*v. a* sew ; *pp.* sītā.

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shōr kallar s. m. salt efflorescence.
shuā s. m. light of dawn.
shufêda s. m. poplar—populus alba.
shukr interj. thanks be to God.
shutrī s. m. large kettle-drum.
sī v. a sew, p. p. sītā.
sī s. m. cold.
sī s. f. boundary ; ploughing ; first ploughing ; pl. sīvā̃.
siālā s. m. cold season—from Assê to Phaggaṇ.
siāṇā a. sensible, discreet, of mature age.
siddha a. straight ; upright.
sīhṛ s. f. seam.
sīhṛ v. a sew; pp. sītā.

suḍḍhā — *s. m.* stubble, especially of jawār and bājra.
sufnā — *s. m.* dream.
suhāga — *s. m.* clod-crusher.
sūhṛ — *s. m.* day-book.
sujākha — *a.* seeing all right.
sujj — *v. n.* swell.
sukuttur — *s. m.* step-son (of woman).
sukṛang — *s. f.* shin-bone.
sūl — *s. m.* colic of horse.
sumb, summ — *s. m.* hoof of horse or donkey; (S. hoof of cattle).
suṇ — *v. a.* hear, listen.
sūṇ — *s. m.* (*obl.* sūṇā) the valley between Sakesar and Bhakkhi.
suntā — *s. m.* circumcision.
sunārā — *s. m.* goldsmith, *f.* sunāri.
sur — *s. f.* note, tone.
sūr — *s. m.* pig.
susī — *s. f.* lump of mud used in building a mud wall; striped cloth.
sussi — *s. f.* small hill-partridge.
sūtar — *s. m.* carpenter's line; thread.
sutta — *v. n. p. p.* of sẽ, slept, asleep.
sutthan — *s. m.* woman's drawers.

T.

tā, tā̃ — *adv.* then.
tā̃ — *v. a.* heat.
tā̃ — *conj.* then.
tabēla — *s. m.* stable.
ṭāḍ — *s. m.* armlet.
tadā̃, taduṇ — T. *adv. and conj.* then.
tā̃h — S. *pron.* to thee.
ṭāhlī — *s. f.* a tree—*Dalbergia Sissoo.*
tāhhtāhh — *interj.* call to bullocks to turn to right.
tāī — *post p.* (with or without de) up to; as far as.
tāī — *pron. obl.* thee.
taīḍā — *pron. poss.* thy.
taiḍā — *pro. poss.* thy.
taīhī — *emphatic form of* taī, the agent case of tū̃, thou.
taīko — S. *pron.* to thee.
tāk — *s. f.* fold of door; *pl.* tākā̃.
tāk — *s. m.* wooden door.
ṭakā — *s. m.* half an āna.
ṭākā — *s. m.* vaccinator.
tākat — *s. f.* means, resources.
tākh — S. *s. f.* vulture (*pl.* tākhī).
takhur — S. *s. m.* boar (*fem.* takhir).
takk — *v. a.* see, look.
ṭakk — *s. m.* cut.
ṭakk — *v. a.* cut.
ṭakkar — *v. n.* meet, agree.
takkī — *s. f.* watching, vigil, wake; web folded up.
takṛā — *a.* strong.
ṭākre — *s. m. pl.* Panjābī written characters.
tākṛī — *s. f.* window-frame.
tal — *v. a.* fry in ghī or oil.
ṭaḷ — *v. n.* depart; be past; go out of joint.
tāl — *s. f.* bottom.
talāk — *s. f.* divorce.
talā̃h, taḷē — *adv.* below.
talhā̃ — *adv.* below.
talī — *s. f.* palm of the hand; sole of the foot.
tall — *s. m.* floor.
ṭall — *s. m.* bell put on neck of cattle so that they may be easily found, made of iron, copper or brass.

talla	*s. m.* clayey, low-lying soil.
ṭallī	*s. f.* small bell.
tālū	*s. m.* bladder-like protuberance from camel's mouth when bubbling; swelling of palate of horse; top of head; roof of palate.
talwā̃	*a.* low.
tamākū	*s. m.* tobacco
tambi ālī	*s. f.* sand-fly.
tambū	*s. m.* tent.
taṇ	*v. a.* prepare woof.
tāṇa	*s. m.* woof.
tand	*s. f.* yarn, *pl.* tandū̃.
ṭāṇḍā	*s. m.* stalk of bājra; dry jawār.
tandī	*s. f.* dried gut; bow-string.
ṭangg	*v. n. and a.* hang.
tangg	*s. m.* girth.
ṭangg	*s. f.* leg.
ṭangṇā	*s. m.* clothes' line.
ṭāngū	*s. m.* looking out from a high place or tree in the jungle; shouting from such a place.
tanhāl	*s. m.* iron shoe for horse or cattle.
tāṇī	*s. f.* prepared woof.
tap	*v. n.* be hot, *pp.* tatta.
tap	*s. m.* heat, fever.
tappā	*s. m.* the eastern valleys of the Shahpur Salt Range tract, about Khabakki.
ṭāpū	*s. m.* island.
tār	*v. a.* pay, discharge.
tāṛ	*s. m.* watching, vigil, wake
tar	*v. n.* swim: be paid; discharged.
tār	*s. f.* wire; elation (due to spirits, love, &c.).
tā̃r	*a.* deep enough to require swimming (said of water).
taṛā	*a.* fat, lazy.
tārā	*s. m.* swimmer; star.
tāṛā	*s. m.* cotton-scutcher's mallet.
ṭāṛā	*v. n.* prate, wrangle.
tarān	*v. n.* set (of the sun only).
tāṛī	*s. f.* clapping the hands as a sign of pleasure or mockery (*c. w.* vagā).
tarījā	*adj. num.* third.
tarījaṇ	*s. f.* a cow that has produced a third calf.
tārū	*s. m.* swimmer; star.
tārū	*a.* deep enough to require swimming (said of water).
tasbīh	*s. f.* string of beads.
tāsh	*s. f.* playing-cards; game at cards.
tāshā	*s. m.* kettle-drum.
tass	*s. f.* thirst.
tassā	*a.* thirsty.
tattā	*a.* warm, hot, *p.p.* of tap.
ṭaṭṭarī	*s. f.* bald head.
tatthā	*conj.* and.
ṭaṭṭū	*s. m.* (fem. ṭêr) pony; horse.
tawīt, tāwīz	*s. f.* amulet.
te	*conj.* and.
tệ, tẽ	*pron. obl.* thou.
te	*post p.* on, at, to (place).
tē	*interj.* expression of contempt.
ṭêhl	*s. f.* service, attendance.
tēhrā̃	*num.* thirteen.
tēl	*s. m.* oil.
tēlī	*s. m.* oilman, *f.* tēliṇ.
tēlia kumêt	*a.* dark-bay (of horses).
ṭêr	*s. f.* pony mare.

ṭērā		*s. m.* pony.
tērī kanḍā		*s. m.* a thorny-backed fish.
tēssā		*s m* carpenter's adze.
tētrī / tētrī		*num* thirty-three.
thā̃		*s. m.* place *obl.* thāĩ *s.* and *pl.*
ṭhaḍḍh		*s. f.* cold (*c. w.* lag).
ṭhaḍḍhā		*a.* cool, cold.
ṭhaḍḍiā̃		*s. f pl.* small-pox ; cow-pox.
ṭhāhr		*v. n.* hold to the bull.
thakk		*v. n.* be tired.
thal		*s. m.* the sandy uplands between the Indus and Jhelam river valleys.
ṭhālā		*s. m.* small herd of cows.
thallha		*s. m.* platform.
thalōchaṛ		*a.* belonging to the *Thal.*
thalōchī		*a* belonging to the *Thal.*
thamm / thammā		*s m.* prop.
thaṇ		*s. m.* teat.
thān		*s. m.* stall.
ṭhangar		*s. m.* vitrified bricks ; hard barren soil.
thā̃õ	S.	*post p.* from.
thāpī		*s. f.* pat of dried cowdung.
ṭhapp		*v. a.* fold, shut (a book).
thapp		*v a.* pat.
ṭhappā		*s. m.* stamp ; stroke.
ṭhar		*v. n.* be benumbed with cold.
ṭhār		*s. f.* severe cold.
thāṛī		*a.* side of arch of saddle.
ṭhāṭh		*s. f.* (pl. ṭhāṭhā̃) wave.
ṭhaṭṭh		*s. m.* pomp, splendour.
ṭhèk		*v. a.* touch, catch.
thēk		*s. f.* scabbard.
thènā		*s. m.* large cowrie-shell.
thēnā mār		*s. m.* a game played with cowries.
thī	S. T.	*v. n.* be, become, *p p.* thiā.
thigṛā		*s. m.* cloth.
thigṛī		*s f* rag, patch.
ṭhīkrī		*s. f.* potsherd
ṭhīkriāl		*s. f.* place with many potsherds lying about.
ṭhillh		*v. n.* float, bēṛī ṭhillhe, "let the boat float" = let it pass.
thim		*s. m.* spot.
thirī		*s. f.* cream.
thõ		*post p.* from.
thōbā / thōbī		*s. m.* / *s. f.* lump of mud used in building a mud wall.
ṭhôh		*interj.* quick.
ṭhōk		*v. a.* hammer, hit, drive (a peg).
thōk		*s. m.* thing, party, kind.
thōlā	T.	*a.* little, few.
thōpṛā		*s. m.* slander.
thũ	S.	*post p.* from.
ṭhuḍḍā		*s. m.* trip, stumble. ṭhuḍḍā lag *v. n.* stumble, ṭhuḍḍā lê, *v. n* be in the habit of stumbling.
thūhṇ		*s. m.* post, stake.
thūhṇī		*s. f.* post, stake, forked prop.
thukk		*s. f.* spittle.
thukk		*v n.* spit.
ṭhullā	T.	*s. m.* a weight equal to the paṛōpī of the Doáb.
ṭhullā		*a.* thick.
ṭhullā tārā		*s. m.* evening-star.
thūm		*s. m.* garlic.
thunn		*s. m.* thick lips (opprobrious).
thūr		*s. m.* efflorescence of salt or kallar.
thuṛak		*v. n.* go out of joint.
ṭhuṭṭh		*s. m.* holding up thumb as sign of refusal.
ṭibbā		*s. m.* sand-hill ; mound ; height ; hillock.

ṭiggh — *s. f.* a single plant, especially of cotton, *pl.* ṭigghā̃, cotton crop.
tījā — *a.* third.
tikaṇ — *post p.* till.
ṭikk — *v. n.* stay.
ṭikka — *s. m.* forehead-ornament.
ṭikkas — *s f.* stamp.
ṭikkī — *s. f.* food, meal.
til — *s. m.* an oilseed, sesamum.
ṭil — *s. m.* force, violence.
tīlā — *s. m.* small nose-ornament.
tīlī — *s. f.* top-piece of sar grass; smooth straw; lucifer match; splinter.
tiliar — *s. m.* rosy pastor.
tilkaṇ — *s. f.* slippery ground.
tillā — *s. m.* gold coin.
ṭilla — *s. m.* hillock.
tillak — *v. n.* slip.
tilūr — *s. f.* small bustard (*pl.* tilūrā̃).
ṭinḍ — *s. f.* earthen pot on Persian wheel.
ṭipp — *s. f.* appraisement of crops.
tīr — *s. m.* arrow; arrow-like piece of wood.
tirak — *s. f.* strip.
tīre tīre — *interj.* to drive away crows.
tirhāṇ — *s. m. and f.* camel up to three years.
tirhattar — *num.* seventy-three.
tirkī — *s. f.* small narrow strip.
tirōkaṛ — *s. f.* a cow giving milk.
tir pōt — *a.* made of three widths of cloth.
tirtālī — *num.* forty-three.
tirwandhā — *s. m.* final bringing home of the bride (among Hindús).
tirwanja — *num.* fifty-three.
ṭiṭak T. — *s. m.* water-melon.
tittar — *s. m.* partridge.
tittur S. — *s. m.* (*fem* tittrī) partridge.
to, tō̃ S. — *post p.* from.
ṭōā — *s. m.* hollow pit, hole in the ground.
ṭōbā — *s. m.* diver, well-cleaner, a diving bird.
tōḍā — *s. m.* (*fem.* tōḍī) a young camel.
tōfkī — *s m.* gun-man, hunter.
tōg T. — *s. m.* large bustard.
ṭōhbā T. — *s. m.* pond.
ṭōka — *s. m.* wood-pecker, cricket.
tōl — *v. a.* weigh.
tōl — *s. m.* weight.
tōla — *s. m.* a weight = one rupee
tōlwā̃ — *a.* by weight.
ṭōmbū — *s. m.* deed; bond.
tông — *s. f.* basket.
ṭōpā — *s. m* a measure of capacity containing about two standard sērs.
ṭōpī — *s. f.* cap, hat, head of wooden leg.
tōṛ — *s. m.* end, extreme point.
ṭōr — *v. a.* make to go or move, despatch.
ṭōr — *s. f.* gait.
tōṛī — *post p.* up to, as far as.
tōṛe je — *conj.* although.
tōṛō̃ — *adv.* from the beginning.
tōṛ tāī — *adv.* up to the end.
tōtā — *s. m.* parrot.
trāe T. — *num.* three.
trakk — *v. n.* become putrid, go bad.
trakkḷa — *s. m.* iron pin.
trakṛā — *a.* strong, diligent.
trakṛī — *s. f.* large scales.
trāmī — *s. f.* large open vessel in which flour is kneaded.

trān *s. f.* strength.
tranggaṛ *s. m.* pitch-fork; the constellation Orion.
tranggli *s. f.* pitch-fork.
trapp *v. n.* leap, jump.
trapp *s. m.* jump (*c. w.* **mār**).
trappaṛ *s. m.* cloth made of camel's and goat's hair.
traṭṭī chōṛ *a.* utterly bad.
trê *num.* three.
trēḍh *s. f.* making a round to look for tracks (*c. w.* **dē**).
trēḍhā *a* crooked.
trēh *s. f.* thirst.
trēhar *s f.* third ploughing.
trēhḍā *a.* crooked.
trēḷ *s. f.* dew,
trēṛ S. *s. f.* dew, **D.** crack in soil.
trēṭh *num.* sixty-three.
trevī *num.* twenty-three.
trēwar *s. m* suit of three woman's clothes consisting of **chōlī, bhōchhaṇ, majhlā.**
tria *s. m.* a third.
triḍḍā *s. m.* an acridid insect.
trīh *num.* thirty.
trihāeā *a.* thirsty.
trihāī *s. f.* a third.
trihārā *s. m.* a thirty.
trikkal *s. f.* back; **nikkī trikkal,** small of back.
trikkhā *a.* quick, swift.
trikkhe *adv.* quickly.
trīmat *s. f.* woman, wife.
triin, trījiṇ, trīnjiṇ T. *a. f.* having its third calf (of a cow).
trissā *s. m.* ordinary country cloth.
triūṇā *a.* three-fold.
trōkaṛ *a f.* a cow or buffalo in full milk.
trōṛ *v. a.* break.
trōṛā *s. m.* match for gun.
trōṛēdār *a.* matchlock.
trōṭ *s. f.* loss.
trōṭā *s. m.* loss.
truṭṭ *v. n.* be broken.
tū̃ *pron.* thou.
ṭubb *v. a.* to clean out a well.
ṭubbī *s. f.* diving.
tuddā̃h S. *pron.* to thee.
tuddh S. *pron. ag* thou.
tufak *s. f.* gun.
ṭukkur *s m.* bite of food; piece of bread; food; bread.
tulāī *s. f* quilt used as mattress.
tumba, tummā̃ *s. m.* colocynth.
ṭunḍ *s. m.* stump (of tree or limb).
ṭunḍā *adj.* branchless, maimed.
ṭunḍur T. *s m.* stump.
ṭur *v. n.* go, move, walk.
tusā̃ *pron. pl.* you.
tusāḍā S. *pron. pl. poss.* your.
tusā̃h S. *pron. pl.* to you.
tusānū̃ *pron. pl.* to you.
tush mattar *adj.* like you, your folk.
tusī *pron. pl.* you.
tusiḍḍā *pron. pl poss.* your.
tūt *s. m.* mulberry.
twro twro *interj.* calls to horses, goats or sheep to come.

U.

ũ *pronomnial affix.* thou, thee.
ubbar *v. n.* speak.
ubbhā *s. m.* east.
ubbhal *v. n.* boil (for water and milk).
ubbhar *v. n.* swell, rise (of the sun), spring (of water), run over (of water boiling), rebound.

ubbhardā *s. m.* rising (of the sun) east.
ubhār *s. m.* east, swelling, rising.
ubhēchaṛ *adj.* belonging to the east.
uchakka *s. m.* pick-pocket.
uchchā *a.* high.
uchchhal *v. n.* jump, spring (of water), run over (of water), swell (of a river).
uchchhāl *s. m.* swelling, running over (of a river).
uḍā *v. n.* cause to fly.
uḍārī *s. f.* flight.
uḍḍ *v. n.* fly.
uddam *s. m.* industry, exertion.
udde *adv.* thither.
uḍḍe **T.** *adv.* thither.
uddhaḷ *v. n.* elope (said of a woman).
uḍḍho muḍḍho *adv.* from the very beginning.
ūdhā (ch.) *s m.* boar.
udhāḷ *v. a.* to carry off a woman.
udhāḷā *s. m.* elopement.
udhār *s. m.* loan, (*c. w* **chā.**)
udhārī *a.* on loan.
ugāh *s. m.* witness.
ugāhī *s f.* evidence.
ugāhṛ **T.** *v. a.* collect (revenue, &c).
ugālī *s. f.* chewing the cud.
ughaṛ **D.** *v. n.* be collected (as revenue, &c.)
ughiṛ **T.** *v. n.* be collected (as revenue, &c.).
ugrāh **D.** *v. a.* collect (revenue, &c.).
ugrāhī *s. f.* collection (of revenue, &c.).
ujaṛ *v. n.* go to waste, become desert, abandon one's home.
ujāṛ *v. a.* lay waste.
ujāṛ *s. f.* desert.
ujehā *a.* such, *f.* **ujēhī.**
ujjhaṛ *v. n.* be completely divided.
ukāh *s. m.* a tree—*tamarisk articulata.*
ukhaṛ *v. n.* be torn up or off.
ukhāṛ *v. a.* tear up or off.
ukhrāṇī *s. f.* trough.
ukk *v. n.* make a mistake, miss.
ukkā *adv.* quite, generally used with a negative **ukkā nahī,** not at all, *intens.* **ukkā pukkā.**
ukkchukk *s. f.* mistake, missing.
ukkchukk *a.* quite.
ulaggh *v. a.* pass over.
ulagghan *s. f.* style; threshold.
ulār *v. a.* raise in a threatening manner.
ullī *s. f.* ball used in hockey.
ullī ḍanḍa *s. m.* hockey.
ulṭā *adv.* on the contrary.
umāū *a.* flowing (water).
ummiā *s. f. pl.* green wheat or barley parched.
un *pron. pl.* those.
unaiṭh *num.* fifty-nine.
unānawwe *num.* eighty-nine.
unanja *num.* forty-nine.
unāsī *num.* seventy-nine.
unattrī *num.* twenty-nine.
uṇāva } **uṇāvī** } *s. f.* charge for weaving.
ungal *s. f.* finger.
unh *pron. pl.* they, those.
unhā *pron. pl. obl.* them.
unhāh *pron. pl. dat.* to them.
unhālā *s. m.* hot weather—from Chētr to Bhadrū.
unje *adv.* so.
uṇṇ *v. a.* weave.
unn *s. f.* wool.
unnī *num.* nineteen.

unnu / ūnu	D. / S.	*s. m.* a ring put on the head under a burden.
uparand		*post p.* upon.
uṛ		*a.* standing with hands on knees.
ūra		*s. m.* revolving frame of spinning-wheel.
urār		*adv.* on this side.
ure		*adv. and post p.* on this side, here.
ure pare		*adv.* out of the way, hidden.
urēre		*adv. comp.* nearer.
uṛh		*v. n.* be ploughed.
urhā̃		*adv.* on this side, here.
urwār		*adv.* on this side of a river.
us		*pron. sing. obl.* him.
usā̃h	S.	*pron. dat.* to him.
usar		*v. n.* be built.
usār		*v. a.* build.
usās		*s. m.* sigh (*c. v.* bhar).
usjehā		*a.* such.
utāṇā		*a.* lying on the back.
utāṛ		*s. m.* upland.
utā̃ūḷā		*a.* excitable, quick, hasty.
uṭhā		*v. a.* raise.
uthārā		*s. m.* night-mare.
uṭh		*v. n.* rise, get up.
utlā		*a.* upper.
utlāngar		*s. m.* cover of powder-pan of gun.
utṇa		*a.* so much.
utra	S.	*a.* so much.
uttā̃h		*adv.* above.
uttar		*s. m.* north.
uttarāhdi		*a.* belonging to the north.
utte		*adv.* above.
utte		*postp.* upon.
uṭṭh		*s. m.* male-camel.
uṭṭhā		*v. n. past part.* of vass, rained.
utthā̃	S.	*adv.* above, up.
utthā̃ī		*adv.* just there.
utthe		*adv.* there.
utthrū		*s. m.* fit of choking.
uttī	S.	*a.* so big.
uttō̃		*s. m.* vomiting.
utwā̃		*a.* so large a share.
ūzū		*s. m.* washing before prayer.

V.

vā		*s. f.* wind.
vā̃		*s. m.* stair-cased well.
vabā		*s. f.* epidemic, *especially* cholera.
vachchhā		*s. m.* male calf.
vachchhī		*s. f.* female calf.
vāchh		*s. f.* side of the mouth where the lips join.
vāchhaṛ		*s. f.* cold storm of wind and rain.
vadān		*s. m.* sledge-hammer.
vaḍā		*a.* great, large.
vaḍē vēle		*adv. contr. into* vaḍe ēle, at sunrise.
vaddh		*a.* more, greater, too much.
vaḍḍh		*v. a.* cut, reap.
vaddh		*v. n.* increase, grow, advance.
vāddhā		*s. m.* increase, premium.
vaddhar		*s. m.* shoulder-strap.
vaddh ghaṭṭ		*adv.* more or less.
vaḍḍhī		*s. f.* bribe.
vadhā		*v. a.* enlarge, advance.
vaḍhānak		*s. f.* a coarse white wheat.
vadhīk		*a.* excessive.
vadhrī		*s. f.* strap, bolt.
vaḍiāī		*s. f.* conceit, egotism.
vaḍka		*a.* old.
vag		*v. n.* move, flow (of water), blow (of wind), sound, be played (of a musical instrument.

vagā *v. a.* make to move or to go: send; throw; play a musical instrument; dance.
vagg *s. m.* flock or herd of cattle, sheep, camels, &c.
vaggh *s. m.* breach.
vāh *s. m.* branch of river, canal.
vãh *v. n.* flow.
vāh *v. a.* plough, cultivate.
vãh *s. f.* hole in shaft of plough.
vãhdā *s. m.* increase.
vāhḍā *s. m.* salt miner, *literally* cutter.
vãhdā ghāṭā *s. m.* more or less.
vāhḍan *s. f.* salt-miner's wife.
vãhḍhā *a.* strange.
vahēkaṛ *s. m.* a common shrub in the Salt Range—*adhatoda vasica.*
vahī *s. f.* account-book, ledger.
vāhī *s. f.* ploughing, agriculture.
vahīra *s. m.* small young bull.
vāhl *s. m.* hollow.
vãhṇ *s. m.* mountain-torrent.
vãhṇī *s. f.* small mountain-torrent.
vāhr *v. n.* be in season (of a cow).
vãhṛkā *s. m.* a young bull from one year to three years old.
vāhṛkī *s. f.* a heifer from one year to two-and a-half years old.
vajjh *s. m.* pole (generally a bamboo) used in poling a boat along.
vajjhā *s. m.* handle.
vajjõ *s. m.* consideration for a draft.
vak *v. n.* be about to calve.
vakkhī *s. f.* the side below the ribs.
vakkho vakkh *adv.* separately.
vakkhrā *a.* separate, different.
val *post p.* towards.
val *v. a.* surround, twist.
val *s. m.* direction.
vāl *s. m.* hair of head of human being.
vāḷa *s. m.* large earring.
valāwā *s. m.* twist.
valgaṇ *s. m.* land enclosed by a wall or hedge.
vāḷī *s. f.* earring.
vall *a.* well, healthy; fair.
vall *adv.* to one side, out of the way.
vall *post p.* towards.
vall *s. f.* creeper, water-melon.
vallan S. *s. m.* water-course.
vaṇ inseparable prefix meaning un—not.
vaṇ *interj.* O! (used by a woman addressing a woman).
vaṇ *s. m* a tree, the jāhl—*salvadora oleoides.*
vanḍ *s. f.* division, partition; division of crops.
vanḍ *v. a.* divide.
vānḍhā T. *s. m.* away from the village (used chiefly of a distant grazing ground for the cattle), distant.
vanḍī *s. f.* division.
vanḍvāṛ D. *s. m.* cotton (generally used in plural).
vāng *postp.* like.
vangār *s. f.* gathering of friends to help in some work.
vangg *v. a.* hobble by tying the forefeet together (used of buffaloes only).
vanhār *s. f.* the tract east of Pakkhur, north of Tappa.

vanj		*v. n.* go (*pres. p.* vêndā future vêsā *p.p.* gēā).
vanjā		*v. a.* lose, destroy, injure, waste, *p. p.* vanjāeā.
vanjā		*v. n.* be lost or destroyed, *p.p.* vanjāttā.
vanjāttā		*v. n. p.p.* of vanjā, lost.
vannā		*postp.* like.
vaṇoṭā		*s. m.* small vaṇ tree.
vaṇōṭī		*s. f.* small vaṇ tree.
vapār		*s. f.* trade.
vapārī		*s. m.* trader, bill-broker.
vaṛ		*v. n.* enter.
var		*s. m.* husband.
vār		*s. m.* day of the week.
vāṛ	S.	*s. m.* cotton (generally used in plural).
vāṛ		*s. f.* hedge, fence.
vāṛ		*v. a.* cause to enter.
vārā		*s. m.* largesse.
vāṛā		*s. m.* a place enclosed by a hedge; cattle or sheep fold; melon-patch.
varēṇḍī		*s. f.* part of wall projecting above roof.
varf	S.	*s. f.* snow.
vargā	S.	*s. m.* small strip of wood used for roofing.
varhā		*s. m.* year.
vaṛhī		*s. f.* sub-division of an estate.
vaṛhīdār		*s. m.* head of a vaṛhī.
varī		*s. f.* oak—*quercus incana*.
vārī		*s. f.* time; turn.
vāṛī		*s. f.* melon-patch; ball of scutched cotton.
varīṛa		*s. m.* small young bull.
vart		*s. n.* make use of, have dealings with (especially in matters of caste).
vartā		*v. a.* cause to have dealings with.

vartāra vartāwā		*s. m.* custom, fashion, intercourse, dealings.
vass		*v. n.* dwell, live.
vass		*v. n.* rain *p.p.* vuṭṭhā, uṭṭhā.
vassul		*s. m.* onion.
vāṭ		*s. f.* edge of a knife or sword; ridge of a hill.
vaṭ		*v. a.* twist.
vaṭ		*v. n.* be twisted, exchanged (*p.p.* vaṭī gēā).
vaṭā		*v. a.* twist, exchange.
vatamman	S.	*s. m.* a tree—*celtis australis*.
vaṭna		*s. m.* stick for twisting rope; ointment used at weddings made of barley, flour, oil and turmeric.
vatt		*adv.* then, again.
vaṭṭ		*s. m.* sultriness; fine barley flour; wrinkle; revenge; vendetta.
vaṭṭā		*s. m.* stone; clod; weight; lobe of ear, by Lahôrī vaṭṭe, 100 tolas = 1 sēr; discount on draft.
vaṭṭā		*v. a.* change, exchange.
vattar		*s. m.* moisture, moist state of land (generally used in plural).
vattar		*v. n.* be in season (of a camel).
vaṭṭa saṭṭā		*s. m.* exchange.
vattrī		*s. f.* moisture.
vaṭwāṇī		*s. f.* urination.
vazīfa		*s. m.* repeating name of God in prayer.
vē vê		*interj.* O! (used by a woman addressing a man).
vê		*formative* of vanj, go.
vē		*v. n.* is.
veāj		*s. f.* interest.
vēch		*v. a.* sell.

vēg	*v. n.* be in season (of a mare).
vêhaṛ	*s. m.* a young bull from three years to six years old.
vêhat	*s. f.* the River Jehlam below Khushāb.
vēhik	*v. n.* stop giving milk.
vêhiṛ	*s. f.* a heifer from 2½ years to five years old.
vehōk	*v. n.* stop giving milk.
vēhṛ	*s. m.* enclosed block of land, especially a grass-preserve in the Bār; enclosure in jungle, with hedge round it; broad ring.
vēhṛā	*s. m.* courtyard.
vēhṛi	*adj.* cow-dung in its natural state.
vèhṛkā	*s. m* a young bull from one year to three years old.
vèhṛkī	*s. f.* a heifer from one year to 2½ years old.
vēkh	*v. a.* see, *pres. part.* vēhdā *p. p.* ḍiṭṭhā.
vēl	*s. f.* leisure; present given to musicians and dancers at a wedding.
vēl	*v. a.* clean cotton.
vēlā	*s. m.* time.
vēlṇā	*s. m.* cotton-cleaner; moveable outer peg of yoke.
vēnḍla	*s. m.* skein of yarn.
vēr	*s. m.* feud, enmity.
viāh	*s. m.* marriage.
vichannh	*s. f.* the promontory between the Jehlam and Chenāb Rivers.
vichārā	*a.* poor, helpless.
vichch	*post p.* (*with or without* de) in, among.
vichhā	*v. a.* spread.
vichhaṛ	*v. n.* be separated.
vichhōṛa	*s. m.* separation.
vichhū	*s. m.* a dark insect.
vichkār	*adv.* in the midst *post p.* (*with* de) in the midst of, between.
vigāṛ	*s. m.* damage.
vigg, viggwā̃	*a.* given in exchange (for a stolen animal) like.
vigghā	*s. m.* half an acre.
vīh	*num.* twenty.
vīhārā	*s. m.* score, twenty.
vijāh	*s. m.* marriage.
vijjlī	*s. f.* lightning.
vik	*v. n.* be sold *p. p.* vikāṇā
vikā	*s. m* sale.
vikāṇā	*a.* sold.
vikāū	*a.* for sale.
vilallā	*a.* clumsy.
viṇhōch	*a.* on the wrong track.
vīṇī	*s. f.* fore-arm.
vipphal	*v. n.* talk in one's sleep.
vīr	*s. m.* brother (spoken of by sister).
viṛā	*v. a.* allow in account; deduct.
vīran T.	*s. m.* brother (spoken of by sister).
viṛōj	*a.* on the wrong track, viṛōj pê gêē = they have gone on the wrong track.
virt	*s. f.* clientèle of a Brahman, Nai, &c.; customary business.
vīrwār	*s. m.* Thursday.
visāh	*s. m.* reliance, confidence.
visākh	*s. m.* the month April-May.
viss	*s. f.* poison.
viss	*v. a.* trust.

vissam D. *v. n.* go out, be extinguished (of fire).
vissar *v. n.* be forgotten, slip from the mind.
viṭ *v. a.* pour out, spill.
viṭ *v. n.* be poured out, spilt.
vitth *s. f.* a short distance.
viṭṭh *s. f.* dung of birds.
viwāh *s. m.* marriage.
vō, vōe *interj.* O!
vôhul *s. m.* low-lying land.
vôhuṇ *s. m.* torrent-bed.
vôhuṛ *s. m.* a young bull from three years to six years old.
vuṭṭhā *v. n. past part* of vass, rained.
vuṭṭhā̃ *s. m.* rain.

Y.

yā *conj.* or.
yālā jīwẽ *interj.* may you live!
yārā̃ *num.* eleven.
yuman *s. m.* wealth, prosperity.

Z.

zabān *s. f.* tongue, *loc.* zabānī by word of mouth.
zāl T. *s. f.* woman.
zanānī *s. f.* woman, wife.
zarūr *adv.* certainly.
zāt *s. f.* caste, tribe.
zèhr bād *s. m.* lymphangitis (of horse).
zimmī *s. f.* earth.
zōr *s. f.* force, *loc.* zōrī, by force.